

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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FAITH AND WORKS.

BY MRS. M. D. AMADON.
(Battle Creek, Mich.)

A PARAPHRASE OF LUKE 18:9-15.

Two men into the temple went
To offer unto God their prayer;
One stood with head and heart unbent,
One came a humble suppliant there.

With selfish trust the Pharisee
Talked with himself in form of prayer:
'O God, I render thanks to thee
That I am not as others are.

'I wrong no one, I'm not unjust,
My hands are clean, I fast and pray;
I give my tithe, I'm not, I trust,
Like this poor publican to-day."

The publican stood off afar,
Nor lifted up his eyes to heaven;
Smiting upon his breast, he said,
"O, let a sinner be forgiven!"

The answer came from Him who sees
The prayer of faith; he goes from thence,
Not justified by works like these,
But clothed with Heaven's righteousness.

My heart, to thee this lesson's given:
If thou wouldst render service sweet,
Come not with gifts to purchase heaven,
But come thyself to Jesus' feet.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

SUNDAY-KEEPING; WILL IT ANSWER THE PURPOSE?

BY ELDER W. H. LITTLEJOHN.
(Battle Creek, Mich.)

(Continued.)

TIME AND MANNER. BOTH ESSENTIAL.

Why should God be more lenient to offenders in one particular than in another? Why is it not as great an indignity to him to offend in the matter of time as in that of the manner of the observance of the day required? Both involve a departure from the expressed will of the Lawgiver. Both render the individual a law-breaker instead of a law-keeper.

An illustration will render this fact obvious. Here, for example, is a State, the law of which requires all able-bodied men between certain ages, to devote each year, the 10th day of September from 9 A. M. to 4 P. M., to military drill. Certain militia companies instead of drilling on the day specified in the law, decide to deviate from the statute so far as to substitute the 15th day of September for the 10th of that month.

Agreeably to this decision, from the hours of 9 A. M. to 4 P. M. on the 15th day of September, they do in every particular as the statute required them to do on the 10th of September between those hours. Soon others follow their example. The prosecuting attorney as a matter of public policy, indicts the offenders. The day for the trial arrives. They appear in court, and in the person of their advocate put in a plea of "Not guilty." The trial proceeds. Their defense is conducted on the theory that they had been guilty of no misdemeanor, since they had on the 15th day of September done in all respects just what the law required them to do on the 10th day of September. That is, they argue their case upon the principle that the element of time in the law is not essential, provided its requirements in other respects had been fully met.

Does any one have any doubt as to the result of such a plea? Does not the merest tyro in legal lore know that the court would not entertain it for a moment? The judge would rule at once that the right of the State to enforce militia drill under any circumstances, implied the right to fix upon the day when that drill should occur. To deny this, he would argue, would be to deny the sovereignty of the State, and to allow the offense to go unpunished, would be to establish a precedent dangerous in the extreme. Who does not see that such a decision would be just and wise? Admit that the element of time in a law can be set at naught, and by parity of reasoning, you can justify contempt for the law in every other particular. But if human courts are justified in being inexorable in the matter of both time and manner, is it not infinitely more important that God's law should be strictly kept?

His laws are perfect. Man's laws may be imperfect. God never does a work of supererogation. If time and manner are both specified, it is because both are ordained in wisdom; to disregard either, therefore, would be to offer insult to the authority of God. Should it be replied that deviations from explicit statutes are sometimes justifiable, we answer, only where it is absolutely necessary. But there is no necessity in the case in question. Convenience is one thing; necessity is another and a different thing. Conformity to the existing custom would simply bring the individual in harmony with his neighbor. But if uniformity is desirable in this thing, then the wisdom of God in providing one day of rest for all is vindicated, and his law should be kept. By complying with the practice of those who have departed from the requirements of the law, uniformity would be destroyed rather than insured; since, if you justify men in one departure, you teach them that others would be allowable. The proper remedy would be found in insisting upon exact compliance with the Sabbath law. Then you would bring to your aid the authority of God, which alone is able to restrain men in the matter in question.

THE SUBJECT IN THE LIGHT OF THE SCRIPTURES.

Having seen that reason and human experience prove the necessity of exact compliance with the laws of both God and man, we turn now to consider the teaching of Revelation in reference to the particularity with which the behests of Jehovah should be heeded. We are everywhere

instructed in the Scriptures to tremble at the word of God. Even the sin of ignorance was to be atoned for when recognized in its true character.

The forbidden fruit. Gen. 2:16, 17; 3:1-6. All are familiar with the history of the fall of our first parents. In the outset God placed them in the beautiful garden of Eden. There everything about them was delightful to look upon. On every side lovely flowers were seen, and rich fruit hung in tempting clusters. Of every variety of the latter save one, God gave them permission to eat freely. With this most liberal provision, they were not satisfied. Eve could not see any good reason why they should not have access to the forbidden tree as well as to the rest. The fruit of it was pleasant to look upon and every way very inviting. God had not condescended to assign a reason for withholding it from them. It was not necessary that he should. His prohibition ought to have been enough to prevent all questioning. Unhappily it was not. The venturesome Eve reached forth her hand and plucked some of the forbidden fruit, ate of it herself, gave it to her husband, and he also partook of it. As a consequence of this rash act, sin and all of its attendant evils entered into and blighted the otherwise fair world that God had just created. Infidels have caviled greatly over this transaction, arguing that it is preposterous to suppose that God should allow the fate of the race to turn upon such a small matter as that of the plucking of the forbidden fruit. Were it not for their moral obliquity, they would perceive that the principle of disobedience could be developed in the use of a small thing, as well as in that of a large thing.

Cain and Abel. Gen. 4:3-8. In the case of Cain and Abel we have a marked instance of divine displeasure at any departure from the rules and regulations of worship. Each of the brothers brought an offering to the Lord. The offering of Cain was made up of the fruit of the ground, while that of Abel was a lamb. To us it would seem that the luscious grapes and rich fruits would furnish a sacrifice more acceptable to God than the blood of beasts. They were not only more beautiful to the eye and delicious to the taste, but they were perhaps possessed of a value equal to that of the lamb. Notwithstanding these facts, God rejected them utterly, because they were not what he had commanded. It was necessary that in the very morning of creation he should teach a rebellious race obedience. Out of this unhappy affair grew the first murder ever committed. Cain, having violated one of God's commandments,—apparently of minor importance,—soon ventures to disregard another of infinite consequence.

Naaman the leper. 2 Kings 5:10-14. Naaman the Syrian leper having heard of Elisha the prophet, came to him in order to be healed of his plague. He was directed to wash himself seven times in the Jordan. Naturally there was no healing virtue in that river. Naaman thought the waters of Abana and Pharpar every way equal to it. Perhaps he was right in that respect; but God had commanded him through Elisha to bathe in the Jordan, as a condition of his being healed. This he refused to comply with, and relief was postponed. He yielded at last, and relief came. The moral of the story is that before we can ex-

pect help from God, we must put ourselves in harmony with his requirements even in their minutest details.

(To be continued.)

IS THE HAND OF GOD IN IT?

BY ELDER J. P. HENDERSON.
(Winthrop, Iowa.)

In what?—Why, in the ruling of our life. It often appears that our troubles mostly arise through what are seemingly human instrumentalities. We find no apparent difficulty in trusting the Lord, but men take advantage of us in so many ways, that our plans are all frustrated, and one trouble scarcely passes away before we are involved with another, and yet we may have tried to guard every point of danger.

The above is no imaginary sketch; thousands are to-day battling under these clouds of discouragement. If the Sabeans and Chaldeans had been the only visible cause of Job's afflictions, he might have supposed it was from human agencies, but when "the fire of God" consumed his flocks, and the wind swept away his buildings and killed his sons, he saw superhuman power at work, and with great humiliation he made confession, saying, "The Lord gave, and the Lord hath taken away." Job 1: 21.

What is needed of us is to see the hand of God in everything, and to feel that whatever may be our lot, whether joy or sorrow, it is his will concerning us.

We have no control over our nativity. The time of our birth and the circumstances under which we began life were not left for us to choose, and if God accepts us, it must be with all these things considered. Yet he has fully promised to do so, and more than this, has declared that all things work together for good to them that love him. Rom. 8: 28. Supposing, then, that we were born blind, or maimed, or in poverty, it is for our good, and God will turn all these afflictions to his honor and glory, if we but put our trust in him.

We are informed that the "very hairs of our head are all numbered;" that not a sparrow falls to the ground without his notice. We are exhorted to cast all our "care upon him; for he careth for us," and to take no thought for the morrow, what we shall eat or what we shall put on. We are told that he is our shepherd, and we shall not want; that the "righteous cry, and the Lord heareth, and delivereth them out of all their troubles." Ps. 34: 17. He stops the mouth of lions, "and bringeth the counsel of the heathen to naught."

These scriptural statements, with many others that might be quoted, plainly convey the idea of God's immediate care for us, and as a child is under the supervision of a parent, so we become his adopted sons and daughters, and nothing should mar our peace or make us afraid. John 14: 27.

Viewing the matter, then, in its true light, we must know that nothing can affect us except by his permission, any more than Satan could have afflicted Job. "Hast thou not made a hedge about him?" is equally true of every one born of the Spirit of God, and no "Sabeans" or "Chaldeans" or any other instrumentality can afflict them except it be by God's permission. "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." Heb. 12: 6. "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Rev. 3: 19.

This will pertain to the annoying, vexing cares of every-day life as well as to the greater afflictions; but when we learn to view them from Heaven's standpoint, there is a "sweetness in them while they wound." But when we look upon them as from human agencies, there is nothing but bitterness. Every affliction, every care that is ours to contend with, is permitted for our good, and we should not so much pray to

have them removed, as to have grace sufficient to help us endure. As they are thus sent for our advantage, we can only derive the benefit when we search our heart and ascertain what sin is there that is so displeasing to our heavenly Father, and then confess and forsake that sin.

Paul and Silas could shout and sing praises at midnight, while undergoing severe torture, and so may we be strengthened to do likewise when we learn to see the loving hand of God in every affliction that besets us.

"How gentle is the rod
That chastens us for sin;
How soon we find a smiling God,
Where deep distress has been.

"A Father's hand we feel,
A Father's love we know;
Mid tears of penitence we kneel,
And find his promise true."

EXTREMES.

BY ELDER R. M. KILGORE.
(Atlanta, Ga.)

EXTREMES have always existed. The present time offers no exception to the rule. The last days are perilous, while men are boasting of the world's enlightenment. The love of many waxes cold, while they fondly cherish the hope of a world's conversion. The truth falls, and lies buried in the streets, while error arrogantly demands the highest seat. Faith wanes away and dies, while cold, formal profession views with complacency its works of merit. The church forsakes her first love, and courts the world; she clamors for power, and woos and wins the State. The State proclaims liberty, yet the law chains the conscience. The righteous plead for judgment, and the judge "remands the prisoner to jail." The "little flock" have no rights which the multitude deign to respect, and "justice standeth afar off." The rich revel in luxury and extravagance, while the poor are destitute, suffering, and begging at their doors. Crowned heads on downy pillows dream of prosperity and increased power, while dynamite lies hidden beneath their thrones. While the siren song of "peace and safety" is ringing through the land, the steps of training millions "keep time," and the preparation for war unarches to the front at "double quick."

The Jews are persecuted and banished from their homes in Russia, and Hebrew ladies in America, in order to send relief to their suffering brethren, inaugurate Jewish balls and charity hops, "serve refreshments at midnight," "and dance till one o'clock."

The ravages of famine arrest the gaze of the civilized world by the havoc it has wrought in one part of the world, and in another they have an "abundance and to spare." In Russia, to-day, about 600,000 square miles of territory are visited with the "great hunger," and thirty-five or forty millions of people are suffering for want of bread. The government undertakes to check the invasion of the approaching famine by prohibiting the export of rye, but waits action till the speculators have profited by its delay. It makes the sale of corn a crime; but the peasants being compelled to pay their taxes, sell their crops by stealth at the usual price, while the purchasers become suddenly rich by reaping immense profits from an enormous advance in prices. "It suggested potatoes and cabbages as substitutes for rye and corn, but there were no potatoes and cabbages, and had there been, the peasants were without money with which to buy them." It makes a meager show of contributing to relieve the want and suffering of these poor peasants, "but it has not ceased to collect its taxes wherever possible."

In one village its agents encountered a poverty that would have seemed to make the extortion of money altogether impossible. But they were undaunted and merciless. They hunted up 300 chickens, the only property discernible, distrained them in the name of the czar, and sold them to a neighboring capitalist at the rate of two pence half penny for four. Some of the landowners

refuse to permit the live stock of the peasants who have nothing to feed them, to graze in their forests; but as the peasants disregarded their wishes, they purchased a number of large and ferocious bears, and turned them loose.

The correspondent adds that "no cow, sheep, or horse that enters the wood ever leaves it again—the bears tear them ruthlessly to pieces."

"The stories of individual suffering and death, of murder and suicide, of frantic and fatal efforts to maintain life against the heaviest odds, almost surpass belief." One man and his two children were found dying in the streets of Keiv. Restored for a moment, one of the children attempted to explain the cause of their condition. "We had nothing at all to eat," she said, "and when we cried for bread, father said we would better be dead. He put some poison in the beer and gave it to my brother and myself, and then he drank the rest. We took it because father said we would never be hungry any more."

In the Volga *Messenger* a parish priest says:—

Many of my parishioners have had no bread for two or three weeks, and are sustaining life as best they may, on grass and the foliage of trees. During the space of two days, I administered the last sacrament to sixteen persons dying of hunger.

Pigweed and the refuse left after the manufacture of linseed-oil, are used for food, and the unscrupulous speculators are adding to their fortunes by the sale of these commodities.

What has been done to prevent this untold suffering and human misery?

When the famine was foretold a year ago by the Minister of Finance, the clergy were the first to move against it—not with food and money, but with all the prescribed prayers in the official liturgy for such an occasion. These failing, the ignorant and superstitious peasants resorted to their time-honored plan to meet the threatened crisis. They unearthed the bodies of drunkards, and threw them into lakes, rivers, and ponds, in the pious belief that it would open the windows of heaven and drench the thirsty fields with copious showers.

While we read of hungry millions starving to death in Russia, we hear of others giving themselves to gluttony, drinking and eating until "their eyes stand out with fatness: they have more than heart could wish." An English Gloucestershire squire, called Rogers, sacrificed a large fortune to his palate. All his servants must be cooks of the first order; three famous ones were from Italy. He kept a messenger constantly on the road between Brittany and London to bring him the eggs of a certain kind of plover, found near St. Malo. It is recorded that one dinner which was prepared exclusively for him, and consisted of but two dishes, cost \$290. In nine years he ate up his fortune of \$750,000, and then committed suicide.

In one of our northern cities not long ago, at a popular eating-house, a party of nineteen sat at the table nearly four hours, and paid \$95 for the supper. Another party of 250, each ordering eighteen courses of three to five different dishes, paid the sum of \$3,997. At another time eight guests ate from two to five o'clock in the morning, at the rate of \$6 each.

Surely we have reached an age of extremes. The head swims in contemplating enormous treasures of wealth accumulated by the few, until their gold and silver is cankered in rusty vaults. The wretchedness of the many millions who cry for wages, kept back by fraud; the gigantic schemes plotted secretly in the war of capital against labor; the oppression of governments, and the threatening attitude of subjects; the general waking up of the "mighty men," whose inventive powers are taxed to the utmost, making ready for war and shedding of blood, while the church is prophesying "peace," and demanding that religion shall be the crown on the brow of the government, and that the world shall be made Christian by law,—as we behold the rapid strides at which falsehood and error are advancing to the front, and inscribing upon their banners the insignia of apostasy, and the mystery of iniquity, we can but conclude that the world's bark is flying rapidly around on the smaller rings of the vortex, and must soon plunge into ruin.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144: 12.

THE FLYING YEARS.

ONE after another we see them pass
Down the dim-lighted stair;
We hear the sound of their steady tread
In the steps of centuries long since dead,
As beautiful and as fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, rare and sweet,
By the dusty ways of life?

There are only a few swift years; ah, let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word!

—Sel.

"UNDERNEATH."

DEAR reader, you who have real trials and deep sorrow of heart, heavy crosses and burdens laid upon you, I come with a sweet message. (Deut. 33: 27.)

You cannot forget your trial; no, it is *real*, and it makes your bleeding heart feel its pressure. Come, let us look it full in the face, realize its full weight; bring everything to light which worries you, every care that oppresses you, each vexation you have to bear. Then, dear reader, rejoice to know that the load need not in anguish overwhelm nor crush you, since this is the assurance of God's never-failing word: "The eternal God is thy refuge, and *underneath* are the everlasting arms."

Precious assurance! What have you to fear? What though earth's storm-clouds burst over your head, adverse winds blow fiercely upon you, if underneath are the everlasting arms,—those arms of love that never tire, never weary?

Never for a moment does God forget one of his suffering ones. Every pain laid upon you he understands as mortal vision never can. He knows every heartache. Underneath all your sorrow, child of God, is the eternal, unsleeping remembrance of Christ your Saviour. Underneath your every need is that care that feeds the birds and clothes the lily,—the care that is pledged never to leave nor forsake you; that has numbered the hairs of your head and has bidden you cast upon him your every care, not part, but every one; for he careth for you.

Beneath your weight of perplexities, beneath your doubts and your fretting, is that sure foundation—the wondrous love from which nothing can separate you. Dear afflicted one, trust yourself in those loving arms. Fear nothing. With God's love beneath you, and the stars of promise shining through the darkness, you can triumph over every difficulty, and shout victory through every conflict.

Look at yonder promise star, flashing its rays of golden light across thy lonely pathway: "I will go before thee, and make the crooked places straight." Isa. 45: 2, 3. "Lo, I am with you alway." Matt. 28: 20. "Ask, and it shall be given you." Matt. 7: 7. "Come, . . . and I will give you rest." Matt. 11: 29. "As the mountains are round about Jerusalem, so the Lord is round about his people even forever."

So the message I would bear to you is this: God is very near you, so near that if you will bid adieu to doubts and fears, and trust yourself to those "everlasting arms," they will carry you over the rough places and stormy billows on life's tempestuous sea. His love can sweeten sorrow and drive away heart heaviness. O, trust in the shelter and rest of those "everlasting arms"!

Hazleton, Mich. MARIETTA CARPENTER.

A HANDSOME SOUL.

ONE day a boy who was taking his first lesson in the art of sliding down hill, found his feet in

too close contact with a lady's silk dress. Mortified and confused, he sprang from his sled, and, cap in hand, commenced an apology.

"I beg your pardon, ma'am; I am very sorry."

"Nevermind that," exclaimed the lady; "there is no great harm done, and you feel worse about it than I do."

"But your dress is ruined. I thought you would be angry with me for being so careless."

"O, no," she replied; "better have a soiled dress than a ruffled temper."

"O, what a beauty!" exclaimed the lad, as the lady passed on.

"Who, that lady?" returned his comrade.

"If you call her a beauty, you shan't choose for me. Why, she is old, and her face is wrinkled!"

"I don't care if her face is wrinkled," replied the other; "her soul is handsome, anyhow."

A shout of laughter followed, from which he was glad to escape. Relating the incident to his mother, he said, "O, mother, that lady did me good. I shall never forget it; and when I am tempted to get mad, I will think of what she said, 'Better to have a soiled dress than a ruffled temper.'"—*Southwestern Christian Advocate*.

THE ADVANTAGES OF UGLINESS.

LET me introduce you to a homely girl. This is Miss Yerkes. She is about twenty-five years of age, has brick red hair, is freckled, tall, thin, and angular. Her eyes are an indescribable gray white, and her mouth a large one. She has good healthy teeth, of which every other one seems to have been pulled out. She is a positive fright, but bright and amiable. I have known Miss Yerkes since her early childhood. She has brightened my life like an off-colored sunbeam; she is a genuine yellow diamond. She is full of physical defects, but her soul is a gem of purest ray serene. I learned to love her from having met her on the street, and have been relieved of a severe toothache by looking at her. I have asked her if she never envied pretty girls. "Why, no," was her cheery answer. "I'm just as pretty as they are inside. Beauty is even less than skin deep. It has no existence at all except in thought. In the dark I would be just as beautiful as any girl present. This proves that beauty, so-called, is in the looker-on, and not in the looked upon. Let a blind man smell a bunch of violets; let a man listen to two maidens chatting in another room, and he would be in sympathy with the one having the sweeter voice. If she sang sweetly, he might learn to love her unseen as yet by him, although she might be as homely as I am."

In a more playful vein Miss Yerkes said: "I thank Heaven for my ugliness. My freckles have been a source of joy to me. I went once to have my photograph taken, but the operator assured me that he would lose money if he took it; so I excused him. No gentleman ever politely crowds me in the horse-car, or disturbs my train of thought by offering me a seat. The world lets me alone, and it is just so much time gained. I'm never called upon to tell that fashionable falsehood, 'Thank you,' when one means 'Dunce take you.' No one worries me by offering to raise windows, pull down blinds, carry my bundles, or pick up my gloves. No one says, 'Pleasant day,' when I am trying to read or write. I am not eternally called upon to acknowledge the bows of men I don't know, or to thank them for interfering with my baggage. In the street-car they don't stare first at my feet, then at my figure, and finally at my face. If I lose my pocket-book, ten men don't start up and offer to pay my fare. In restaurants the young clerks don't sit and look into the mirror to watch me eat; they don't pass me molasses when I don't want it, sugar when I didn't ask for it, bread when I can reach it myself. I am not helped into cars, helped out of stages, helped off of platforms, helped over fences, helped across the streets. It's a privilege to be the homeliest girl in town. I'm not called upon to keep a

stock of stereotyped smiles on hand. When I want any one to help me, I may choose my man. The waiter, the elevator boy, the car conductor, the hotel porter, the usher, the janitor, and ticket seller always remember their place. Boarding-house women don't ask me for references or watch my movements. I'm not required to be amiable when I don't feel so. People are honest to me, and I to them. It's a real satisfaction to be homely. I save money too. I am not obliged to buy goods that I don't need, bonnets that don't become me, nor to wear shoes that pinch my feet. I get more out of life than most girls who spend so much of their time dusting their faces with rice powder and fighting nature to keep their straight hair in curl. My existence is calm and peaceful; for I have no rivals. I'm happy if people like me. I'm not surprised if they don't. I make no pretensions, I have no reputation to keep up, no fame to feed, notoriety to nourish. I go my own ways, and I live in hope some day to put off this plain outside, as a locust sheds his brown shell, and to expand a pair of wings quite as beautiful as the rest of you. In the meantime, I'm willing to wait and comfort myself with the thought that the gilt organ pipes in sight don't make the music, but that the plain wooden ones do."—*Clara Belle, in Rocky Mountain News*.

THE BIBLE AS A COMFORTER.

THE Bible will always be neglected, abused, denied, but it can never be destroyed. Why?—Because it is so mighty in love, in sympathy, and fits so perfectly to every human sorrow. Its humanity is divine. It has more pity for the infidel who hates it, and for the singular Christian who does not love it, than either have for themselves. The Bible is a strong tower, into which men will run, as long as the world stands, for succor and consolation. And who should have made such a book as this, as a way cast up on which the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads, if it be not God? Who among bad unbelieving men would ever have thought of conferring such a blessing upon the world? Let any one who has the heart (no other need venture) go through it, only to find its consolation, and all the way it will prove a flower garden, fragrant with the dropping blossoms. What a great singing, inexhaustible speech God's good word is. How blessed those who find courage in, and can comfort one another with, these words. Like the songs of wives and daughters on the shore of the sea when the fog has come down, borne over the waves to returning husbands, longing for home, so in our hours of darkness and struggle the voice of God, out of his word, comes to us, sweet with love and charming with music. It is only because we are so content with the empty world, so carnally minded, that we love it so little and esteem it so lightly.—*Mid-Continent*.

THE WORDS "YOU," "WE," AND "I."

If "misery loves company," then it must be that discrimination in the use of personal pronouns has much to do with the effectiveness of teaching and training. The parent or teacher who always says "you," and never says "we" or "I," loses half his power. A child may be strengthened by knowing that he is included in the category of which his parent or teacher is also a part like himself. If you tell the child of his wrong-doing, of his yielding to temptation, of the necessity of his resisting it, he often begins to think that such a battle is reserved for him, and that his adult adviser does not appreciate these hardships of childhood. But if you say to him that these struggles with sin are struggles that come to us all, show him how you, the parent or teacher, have your temptations, how weak you are, and where you have to go for strength, he takes fresh courage, because he sees that he is not alone in fighting the good fight.—*S. S. Times*.

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 32:20.

CONDUCTED BY W. A. SPICER AND P. T. MAGAN.

THE MESSAGE BEFORE KINGS.

ACCORDING to prophecy, the last message is to be proclaimed even before kings and rulers of this world. Rev. 10:11. We have heard how the message in America and other countries has gone before representatives of earthly power. We are also glad to relate that the work in Sweden has reached this same remarkable epoch, of which the following incident well may be regarded as an evidence:—

Last summer a sister who belongs to our church here in Stockholm, was offered the place as the queen's first waiting-maid. She had then a responsible place in the family of an earl in the city, and by this earl, who had some close connection with the royal family, this sister had been recommended to the queen, and was solicited to take the said place, which is the most eminent place that can be attained to by any one not being of the nobility. This was a surprise to sister A., but knowing that she also here would have the liberty of serving God according to her belief, and thinking that this way had been opened by the providence of God, she of course accepted this service. It is not the honor of such a place nor the financial advantages, that are of greatest interest to us, but in her royal service, this sister has proved to be an instrument of bringing before the throne of Sweden the glorious message of the soon-coming King of kings. She is a missionary amidst the golden palace. This we think is a matter of interest to all who love the truth.

One day the queen's nurse came into sister A.'s room in the court, and saw "Prophecies of Jesus" lying on the table. The lady then remarked that she had seen this book before at the home of one of her friends, and asked to borrow the book and read it. Sister A. being somewhat surprised that this lady had seen this book and wanted to read it, gladly consented to the request. After having read the book through, the lady said to sister A. that she never before had read a book that she liked so much.

Through sister A., the book "Bible Readings" has also been known among the royal people. The result of this was seen the other day, when the queen's Seventh-day Adventist servant came to our office and bought three copies of our new large "Bible Readings" and one copy of "Prophecies of Jesus." These books are to be presented to three maids of honor and one chamberlain, as Christmas presents from the queen. We thought it was a remarkable occurrence that we ever should make out a bill to the queen of Sweden for Seventh-day Adventist books, and that they should be used as Christmas presents in the royal family.

About a year ago brother Lindqvist's mother visited the king, that her son might be released from his imprisonment on account of his keeping the Sabbath. The Sabbath question was then presented before the king in a short and simple way. This has been mentioned in the REVIEW before. Now there is a Seventh-day Adventist missionary right therein the castle, and the royal family have opportunity fully to learn the message through the books. Of course what missionary work sister A. can do there, besides her personal influence, has to be done at proper opportunities and in a wise and proper way. And by the above we can see how this work already has been done. There is also a maid-servant in the court, who has been interested in the truth for some time.

Although we may not have much hope that any of the kings and rulers of this world shall accept the truth, we must see in all this the hand of God, also that the prophecy is being fulfilled, which says that the last warning message shall be

preached before many peoples, and nations, and tongues, and before kings.

EMIL J. ÅHRÉN.

Stockholm, Sweden.

LETTER FROM NEW ZEALAND.

WE have received the following letter from Elder W. C. White, dated Auckland, Dec. 4. As the letter will be of general interest, we give it entire:—

Finding myself in Auckland, waiting for the "Pitcairn," which is expected to arrive in a few days from Norfolk Island, I will write you a brief account of our departure from America, and of our journey thus far.

When we left Battle Creek, Sept. 9, we expected to sail on the "Monawai," Oct. 14, and wrote to our friends in Australia and New Zealand that this was our plan. But soon we found that we could not go on this boat without great inconvenience; for matters had arisen in connection with our private business, and in connection with the work in California, positively demanding weeks of labor that we had not expected. At first I thought this was a great misfortune, but we regarded it otherwise when we learned that the "Monawai" was overcrowded, having on board a circus company of one hundred persons, and also a large menagerie. It would have been very unpleasant, and for mother unendurable, to have spent four weeks on a ship where the decks were crowded full with the caged animals and the big timbers of the circus tents. Such an outfit on a steamer of only 3,500 tons, and having only one deck, leaves very scant space for the passengers to sit or promenade. It has proved that the bringing of this circus and menagerie was a bad undertaking every way; for after getting here, it was found that both Australia and New Zealand have laws forbidding the landing of the animals, and the whole outfit must return to America on the same ship which brought it over.

During the month between the sailing of the "Monawai" and the "Alameda," mother sold her Healdsburg home, so she has now no real estate to care for but the little cottage in Petoskey, and the place in Battle Creek occupied by the International Tract Society. It was a little sad to give up the old place, but our future work seems so uncertain, that it is better to be free from the cares connected with it.

Nov. 12, at 2 p. m., we boarded the "Alameda," and passed through the ordinary period of confusion and bustle, in carrying on innumerable hand parcels, great and small, and trying to store them in state-rooms that had been filled to overflowing with the friends who had come to see us off. Then came the farewell messages, and little parcels to be delivered to friends that we soon shall meet; then the last hand shake, and at four o'clock a hurrying on board of the last sacks of mail, and by five o'clock we were steaming out of the Golden Gate, against a strong head wind that sent most of the passengers to their rooms.

For about twenty-four hours, our good ship battled bravely with the winds and waves, while a large share of the ladies on board battled ingloriously with seasickness. The sea was not very rough, but a ship of less than 3,200 tons is tossed about much more by the restless waves, than ships ranging from 7,500 to 9,000 tons, such as we are accustomed to on the Atlantic.

Our ship, though comparatively small, and not so elegant as many of the Atlantic ships, was thoroughly comfortable, convenient, and safe. The officers were kind and gentlemanly, although dignified, and refraining from the superabundant attention to the ladies, seen on most of the Atlantic ships. The crew were well behaved and respectable looking, and the stewards were kind and attentive, although they had to turn their hands to many kinds of work, and could not always answer to calls as quickly as one would expect. Our ship was just comfortably full, having eighty cabin passengers, and about forty in the steerage.

This being a long route, and the traffic being usually rather light, the ships are run in the most economical manner. Our ordinary speed was 320 knots, or about 370 miles a day. In accomplishing this, only fifty tons of coal each day were consumed. This you will see is quite a contrast to the amount used by an "Ocean Greyhound," using from 400 to 500 tons a day.

Among our eighty cabin passengers, there were about eight ministers, and we had religious services in the Social Hall twice each Sunday, and an occasional service for the steerage passengers on the deck. Three of the ministers were returning from the Methodist Conference at Washington.

We reached Honolulu Thursday morning, Nov. 19, and were met at the wharf by Elder Starr, brother Burgess, and others, who took us to the home of brother Clench. After a short rest and refreshments, our friends took us on a very pleasant drive, to see the city and its surroundings. At eight o'clock mother spoke to a small audience in the Y. M. C. A. hall, and then we went back to the ship.

We reached Apia, Samoa, the following Friday, and had three hours on shore. The town is of no interest, but by going back a short distance, we had an opportunity to see how the natives live, and to witness their

generosity, which we had read about, but never believed in, till now.

We reached Auckland, Thursday afternoon, Dec. 3, and were greeted by a number of the brethren, who arranged for a meeting at the church in the evening, and then took us on a drive about the city. You can imagine the pleasure of being on land after so long a voyage, and that a drive in scenery very much like that of England, in May, and accompanied by friends we have often heard of, and have corresponded with, was a luxury indeed. It was also a great pleasure to meet with the church in their commodious house of worship.

The "Pitcairn" was expected during the day from Norfolk, but for some cause she has not yet come, so I shall wait a week here, hoping to meet Elder Gates and his associates, before going on to Australia. The rest of our party went on to Sydney, where they may stop for a few days, if Elder Daniells is there, to hold a few meetings with the friends there, before going on to the Conference, which is appointed for Dec. 24, in Melbourne.

Yours in haste,

W. C. WHITE.

AN INTERESTING CASE.

WE quote the following from a letter received from Elder Lewis Johnson of Christiania, Norway, speaking of an interesting case that has come to light. It shows the importance of the ship mission work in the great ports abroad:—

Brother Peterson lately went to Copenhagen, and fell into conversation with a German traveling man, who could speak some Swedish. When the man learned who brother Peterson was, he said, "I believe I have found the man I have been wanting to see for a long time." Then opening his satchel, he took out the "Life of Christ" in German, and said that about two years ago, while he was in the port of Hamburg, an agent came to him with it, and told him to look it over, and then he would return in about half a day to get the money for it. The man took this book, because he knew that his ship would leave the port before the ship missionary could return, and thus he would not have to pay for the book.

After the ship got out of the harbor, he began reading the book and became much interested in it. He thought it was a very good book; but the more he read it, the more his conscience smote him, and the more condemned he felt. He now wished that he had paid for it; but who was the agent, and how could he find him?

After he had read it through a couple of times, and was riding from Frankfort to Berlin, he gave it to a friend, and thought thereby to ease his conscience somewhat. But he was very much astonished when about nine months after, he came to a town in Sweden and found the very same book on the table in the hotel where he stopped. He asked where that book had come from, and was told that some traveling man had left it. He then took it with him again. "And now," he said to brother Peterson, "I will make it my own," and he gave him a ten mark piece, enough to pay for the book twice. I think this proves how the Spirit of the Lord is in the truth, and who knows but that the book that he has now made his own may be the means in the hands of the Lord of saving him?

—One of the most interesting exhibits at the World's Fair, will be one from India. An entire Hindu village is to be transported from that country to Chicago. From 200 to 400 Hindus will come with it, representing many of the different castes, trades, etc., as well as such a collection of houses, shops, animals, and goods as will give a fair illustration of what is in some respects the most heterogeneous community in the world. Members of princely Indian families are coming to get a taste of Western civilization, and to give an idea of the Mohammedan zenana, and the Hindu woman's home.

Several acres have been promised for the village, within the grounds, so that those who pass within the bounds will seem to be transported to India, as they see on every side the elephants, jugglers, palanquins, and watch the goldsmiths, shawl weavers, and snake charmers. It will be a valuable study to any who expect to make the land of the Vedas their field for mission work.

P. T. M.

—Letters from South Africa indicate that the workers there are having encouragement in their work. In various parts of the country individuals are found who have been convinced by reading, and are under conviction, and a number have recently accepted the truth as the result simply, of reading our publications. This is the report, in fact, that comes from every mission field.

Special Mention.

THE CHANGED ATTITUDE OF THE CATHOLIC CHURCH IN FRANCE TOWARD THE REPUBLIC.

THE changed attitude of the Catholic Church in France toward the government, is so remarkable and is attracting so much attention that the Catholic Church organs find the duty is imperative to explain this new change of church policy.

It is a well-known fact that ever since the present republic in France was proclaimed, its most constant and implacable foe has been the clerical party. As the Catholic Church is a mighty force in France, and all this force has been used to antagonize the government, statesmen have had grave doubts of the stability of the republic. That it exists at the present time is nothing to the credit of the "Church."

The republic was proclaimed under the influence of the revulsion of feeling against Louis Napoleon for his hasty and unsuccessful war against Germany. This was the high tide upon which the new ship of state was first launched. But the shrewd prelates of Rome well knew that the monarchical idea was deeply rooted in the minds of the French people, and they thought that without their support the republic would soon go down.

The action of the government in licensing public schools and suppressing religious orders, had also greatly incensed them, and so they threw the whole combined force of the Church against the government. While a body of liberal-minded men, with a following chiefly drawn from the large cities, which are the centers of intellectual life in France, and which have a greater influence to control public affairs than do cities in this country, have struggled to sustain the republic, a large party composed principally of the ignorant peasantry, with the priests to lead them, have constantly endeavored to hamper the republic and to overturn it if possible.

As a Catholic writer in a late number of the *Mirror*, says:—

An overwhelming majority of the priesthood refused to rally to the republic. The pulpits rang with denunciations of Republicanism; and in the legislative elections the entire weight of the Ecclesiastical party was thrown into the scales on behalf of the monarchical candidates.

Now, however, that some of the pretenders to the throne of France have died, and others manifested that they are unfit for any public place whatever, and the republic, avoiding the rocks upon which its predecessors in France went down, has become a settled government, so strong that the church cannot hope to overthrow it, the church has become alarmed lest in the coming days she may be left out in the cold, gain no public offices, and entirely lose her power in State affairs, and therefore she has suddenly changed front, and is, or professes to be, very loyal!

The church has held to the old exploded idea of the "divine right of kings," or as the *Mirror* very mildly puts it:—

It had somehow or another become a tradition [in France] that the throne was synonymous with the altar, and that kingship and the Catholic Church were inseparably bound up in each other.

To shift the responsibility for this blind attachment to kings, fostered by the priests who received their cue from the bishop, who got his directions from Rome, upon an indefinite "somehow or another," is highly amusing, to say the least.

The position of the clerical party in France upon the "divine right of kings" was based upon the partnership business which has always characterized the Roman Church. If the king would maintain by law the ecclesiastical power of the pope and the church, the church would proclaim in her pulpits the divine right of the king. Reduced to a quaint Yankee saying, the bargain between the church and the king was this: "You scratch my back, and I will scratch yours."

But while the Catholic Church has strenuously maintained the divine right of kings to live in luxury and idleness; while the poor peasantry often suffered the untold horrors of want in every form, this proud, money-and-ease-loving church never thought of the "divine rights of the people." And when the people of France, maddened by the burden of taxation and war which wasted their blood and treasure, and which was thrust upon them by a representative of this effete system of government, rose in their might, and like the Americans in their struggle for liberty, proclaimed that "resistance to tyrants is obedience to God," the whole Catholic clergy of France rose *en masse* and protested against it. It was this disloyalty to the republic which caused the confiscation of the church property in France.

But a great change has come over the church, not of conviction, but of policy. They have come to the conclusion that the republic has come to stay, and this is the cause of the sudden church somersault which the Catholic party in France is just now turning. The neat way in which this was done by Cardinal Lavigerie, who took the initiative of this new movement in France, is very naively told by the *Mirror*, as follows:—

His Eminence saw at a glance that France was resolved to remain Republican, and that it would be easier to induce the French people to adopt the customs and habits of their forefathers, the Gauls, than it would be to tempt them to return to any monarchical form of government.

What his Eminence would have done for a turntable, had he not made the discovery that their "forefathers, the Gauls," had a republic to which they had a right to return if they wished, we cannot tell, but no doubt his ingenuity would in some way have been equal to the occasion.

Nothing but time can determine what the result of this new departure of the church party in France will be. Of two things we may be certain: (1) Those who have maintained the republic against the influences of the church party, will not be liable to welcome them now and give into their hands the public offices which they have thus far held in spite of them; (2) The church party will never be satisfied until they have gained the control of the government. Or to state it in another way, that power which is represented in the Scriptures (Rev. 17: 3) as a woman seated upon a scarlet colored beast, will never be satisfied simply to walk along in company with the beast, but will watch her opportunity to take her former position in the saddle.

For this reason it may be that the government in France is in more danger from the new attitude of the church than they were from the old.

M. E. K.

THE EARTHQUAKE IN JAPAN.

IN a recent letter to the New York *Tribune*, Mr. Kairiyama, a Japanese resident of New York, states he has received letters from Japan containing many particulars of the terrible earthquake in that country, which took place Oct. 28. The section chiefly afflicted was the great island of Hondo, which is the main island of the Japanese empire, embracing many provinces. The surface of the ground at the time of the disturbances was terribly shaken. No person could stand. Houses were instantly thrown down, fire instantly raged, roasting the imprisoned victims. The shocks took place at intervals during four days, and varied from 100 to 600 in different localities. Relief funds are being subscribed in this and other countries.

The London *Daily Graphic* says: "Twenty-six thousand five hundred people were killed and wounded, 90,000 houses destroyed, 200,000 people homeless. Not even the distance between them and us, which robs the facts of so much of their import, the figures of so much of their meaning, can deprive them of all. There are people starving, too, and this is a tangible ill which one may attempt to lessen as well as to appreciate. An appeal has been made by the Japanese people to our charity. The disaster which has overtaken

them it is not within human power to foresee or prevent, but some of the consequences it is only human to attempt to alleviate."

The steamer "China," which recently arrived at San Francisco from Hong-Kong and Yokohama, reports that while the steamer was between Hong-Kong and Yokohama on the return trip to San Francisco, an imposing sight was witnessed by the passengers and crew.

The great earthquake at Yokohama had taken place a short time previous, and many of the islands in the Yellow Sea were in a state of volcanic disturbance. About seven o'clock on the evening of Nov. 3, the "China" was passing the Aleutian Islands, in Van Diemen's Straits, when suddenly the island of Sucoa seemed all ablaze, and flames and lava shot up to a distance of 800 feet in the air.

The steamer was twelve miles distant, and the spectacle, as seen from her deck, was grand. The night was dark, and the eruptions from the crater of the volcano took place at intervals of about fifty seconds. They were accompanied by detonations which in the distance sounded like bombs exploding, and after each discharge of molten lava and flames, the burning fragments descended like sparks from a gigantic Roman candle.

The American bark "Hesper," also lately arrived at San Francisco from Kobe, Japan, after an excellent passage of twenty-seven days, reports a graphic account of an experience with a submarine volcano, hot sea water, and sulphurous gases.

Captain Sodergren states that at about 6:45 A. M., on Oct. 28, while lying at anchor in Kobe, the bark received a sudden shock that caused the mast to strain and crack. Some of the standing rigging snapped like a piece of twine, and all hands were thrown from their feet. The vessel pitched heavily, and caused one of the cross-trees to break from its fastenings and fall on deck. The waters became still an hour later, and the bark put to sea.

Early on the morning of Oct. 30, when about seventy-five miles off the Japan coast, the bark was almost thrown on her beam ends by the sudden eruption of a submarine volcano. The water became so hot that when a sea was shipped on deck, the crew took to the rigging. The heat became so intense that the pitch in the deck was melted, and the seams opened.

"Great blasts of hot air with a strong sulphurous smell," said the captain, "would come up from the breaking surface of the ocean and almost suffocate us for the moment. Then the membrane of the nostrils became irritated, causing us all to have a fit of sneezing. This phenomenon lasted for several hours. I have had all I want of the Japan side for some time to come."

Professor Horace Briggs of Buffalo, who was in Japan at the time of the earthquake, says immense crevices from which hot mud and steam escaped, were to be seen in all directions.

A NEW ELECTRICAL DISCOVERY.

THERE seems to be no limit to the discovery of new methods for the application of electricity by Edison, that wizard of the subtle fluid. He now claims to have discovered a new method of applying it to street railways. He claims for his new system that it will be one-third less expensive than the cable system. He takes up the current from the rails instead of the overhead wire, as in the trolley system. He expects his new discovery to supersede the cable system for moving street-cars. He is also building a large electric locomotive of several hundred horse-power, to take the place of steam locomotives on railroads, for which he claims that it can be operated at about one third the expense of steam, and at a speed the only limit to which will be the cohesion of the steel rails. There is no telling what the next few years may develop in the way of the application of electricity as a motor power to railroad transit.—*Christian Oracle*.

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., JAN. 19, 1892.

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PROTESTANTISM WHICH DOESN'T PROTEST.

FROM many so-called Protestant papers and Protestant preachers, utterances are now frequently heard, which would be surprising and startling, had not prophecy forewarned us that Protestantism, as a whole, would never succeed in casting out of its heart the spirit of the dragon, but, failing to go on to perfection, would retrograde, till it should finally itself speak as a dragon, as the beast (the papacy) before it had spoken. Plainly the prophet foresaw that the nation (our own government, the successor in prophecy of the papal power) where these utterances are so frequently heard, would exercise all the power of the first, or papal beast, that is, the same kind of power, to the same extent, and with the same spirit, while that first beast would be standing by, a delighted spectator. And the prophecy further states that this professedly Protestant power would finally make to that first beast (the papacy) an image, which should be an image of that beast.

All this implies much truckling of this pseudo-Protestantism to the papacy, much receding from its original ground, departure from its original principles, retraction of its original confessions, and humble and penitent overtures to the old papal power from which it once undertook to secede.

This work is beginning to be performed with unmistakable distinctness; and though it is no surprise to any careful student of prophecy, it should be to all an impressive lesson on the fulfillments of God's word. That politicians should become sordid and despicable sycophants of the papal hierarchy to gain its support to their ambitious schemes, no matter at what moral danger to the nation, is not so surprising; but that religious teachers and preachers, who ought to know the history, spirit, and aims of the papal power, should do it, is the marvel and the shame.

W. A. Bartlett, D. D., of Washington, D. C., in the *Christian Union* of Dec. 12, 1891, has an article of this kind, which, in a separate editorial note, is highly commended by the editor of that paper. Mr. Bartlett has been elected a member of the board of directors of the House of the Good Shepherd, a Catholic institution in Washington, and perhaps this honor, which Catholics know how to bestow where it will do the most good, may account in part for his favorable attitude toward the Catholic Church.

"The Roman Catholic Church," he says, "is putting itself *en rapport* with this nineteenth-century environment in Europe and the United States and elsewhere." And the editor joins in the same pleasing song, and thinks it "very clear that the Roman Catholic Church feels the effect of that progressive movement which we believe to be a distinctive characteristic of the kingdom of God." It is coming to be a great catch-word with Protestants that the Roman Church is changing under the influence of nineteenth-century progress and enlightenment; and how the Romish hierarchy, who, by long practice, have reduced hypocrisy to a fine art, must laugh in their sleeves to see how it is taking. But "Rome never changes," as her uniform claims and teaching, and uniform history, show. She knows how to adapt herself, for the time being, with all kinds of mental reservation, to circumstances which she cannot control, patiently biding her time till she shall be able to shape them to her own ends. That otherwise intelligent Protestants can be so easily gulled and so thoroughly hoodwinked, is one of the strange things of our times.

In another column of this paper will be found an article showing the attitude of the Catholic Church toward the French republic, now that it seems evident that the republic has come to stay. But let the republic collapse, and the monarchy be re-established, when presto! how soon would the church flop back again to its old position. First, middle, and last, it is policy, never principle.

After quoting from some Catholic writers against intemperance and persecution, Mr. Bartlett says: "What is the use, after this, of reminding the Romanists of the 'false popes,' and 'the contradictory infallibility' and blazing persecutions of a past age? . . . Give ancient history a rest." Exactly. To cover up and suppress all the damaging testimony of history as to the dark and bloody course of that church in the past, is just what every Romanist would like to do, and is trying to do; and if Protestants will only turn in and help them, the thing will be done, and all will be lovely.

He further says: "We agree on the essentials of good government, on the fundamentals of Christianity." The Catholic Church is simply an organized conspiracy against the civil and religious liberties of mankind. Its fundamentals are, a union of Church and State, or the State dominated by the Church, suppression of heresy by fire and sword, control of the conscience, and complete restraint of all individual freedom of thought or action, from the cradle to the grave. Perhaps, as Mr. B. says, he agrees with them in these things. If so, he is a Catholic and not a Protestant. And that this may be so might be inferred from another paragraph, where he says:—

"Let us purge our confessions, and theological seminaries, and pulpits, from that rubbish of malignant controversy about 'the great whore of Babylon,' 'the beast of the ten horns,' and 'the pope as antichrist,' and use that charity which is at once the evidence and glory of Christianity."

Well, it was on these very lines that the revolution of the sixteenth century was accomplished, which all Protestants have heretofore considered a glorious work. Shackles which long ages of Roman Catholic supremacy had forged upon the limbs and the conscience of Christendom, were broken off; truth, long crushed to earth, rose again; light was let in upon the darkness; the word of God took the place of superstition and tradition; the minds of men were unfettered, and progress began. Without this movement the boasted nineteenth-century progress and advancement never would have been seen.

But if, as Mr. B. asserts, that on which this great movement rested was only the "rubbish of malignant controversy," was contrary to the heavenly grace of charity, and to Christianity itself, and was consequently itself the offspring of darkness and delusion, why, then, of course, let the confessions and seminaries and pulpits be purged therefrom. And the fact that he calls for such purging, is tantamount to a declaration that he regards the Reformation of the sixteenth century in that light, and has thus completely repudiated the principles of Protestantism. It is not surprising that a person who feels thus should talk as Mr. B. does; the surprising thing is, that any one who is not a Romanist "to the manor born," should consider the movement of such a character.

But the Reformation will not fail. It will be completed in the work of those "who keep the commandments of God and the faith of Jesus." The facts here presented are alluded to simply to show the present trend of popular feeling in the religious world, in its bearing on the fulfillment of an important prophecy.

IN THE QUESTION CHAIR.

133.—INTERPOLATION IN 1 JOHN 5:7.

Respecting an answer in the Question Chair, in the REVIEW of Nov. 10, 1891, that the reference to the word "Spirit," in 1 John 5:7, is an interpolation, a correspondent, E. K., writes: "Please tell me in what way and by whom 1 John 5:7 was

found out to be an 'interpolation.' I have thought the Seventh-day Adventists were very emphatic in teaching that we must 'believe every word of the Bible from the first word of the first chapter of Genesis to the last word of the last chapter of Revelation.' Now how is it? When I am reading the Bible, how am I to know when I am reading the truly inspired word, and when I am reading interpolations? And what am I to say to those who insist that it is all the work of men? If I begin to throw out, how am I to know where to quit?"

Answer.—That depends on the ground on which one is disposed to discard or change a word of Scripture. If we start in to throw out texts at our own will, on our own authority, prompted to the act by our own feelings, because we do not like the text, or think it could be bettered, or for any reason of that kind, then we would not know where to stop; for thus placing our authority above the Bible, that book would be reduced to a nullity. But the criticism referred to does not rest on any such ground. The testimony on this point is well presented by Dr. A. Clarke in his comments on this passage. He says:—

"But while accepting the doctrine here implied, it must still be conceded that, beyond all question this verse is not genuine. To make the whole more clear, and that every reader may see what has been added, I shall set down these verses with the inserted words in brackets. '6. And it is the Spirit that beareth witness because the Spirit is truth. For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost, and these three are one. 8. And there are three that bear witness in earth], the Spirit and the water and the blood, and these three agree in one.' Any man may see on examining the words, that if those included in brackets, which are wanting in the manuscripts and Versions, be omitted, there is no want of connection; and as to the sense, it is complete and perfect without them; and indeed much more so than with them."

In an "Additional Note," at the close of the chapter (1 John 5) in Clarke's Commentary, further reasons for rejecting the words inclosed above in brackets, are given, from which we quote the following:—

"The question respecting the genuineness of the passage concerning the 'three heavenly witnesses' (1 John 5:7) is no longer an open one, there being nothing of any real value to plead in its favor. It is not found in any Greek manuscript written before the invention of printing, with a single unimportant exception. It is not found in any of the older Versions except the Vulgate, and even the older copies of that (before the eighth century) do not contain it; and it is never quoted or referred to by the Greek Fathers, and not certainly by any of the Latins. During the celebrated Arian controversy, which engaged all the learning of its age, and was extended over a long period of time, no writer refers to it, as would certainly have been the case had it been in existence."

"As a question of criticism, this subject is briefly disposed of by Huther in terms that will receive the assent of all who will examine the evidence in the case: 'The weight of the evidence against the genuineness of the disputed words is so strong that it is opposed to the fundamental principles of a sound and unprejudiced criticism to regard them as genuine.'"

The way in which the words, under these circumstances, have crept into the common version of our English Bible, is stated as follows:—

"The words as a part of the text, began to appear in the Latin MSS. (of the Vulgate) in the eighth or ninth century. In the sixteenth century they were found in most copies of the Vulgate, and of course they appear in the translations made from that Version. It is first found in Greek in the famous Complutensian Polyglot, prepared under the auspices of Cardinal Ximenes (A. D. 1504–1514). The Greek MSS. used in constructing this work were of recent date and of but little authority, and the compilers in not a few cases, corrected the Greek text from the Vulgate, and by that means the text in question was carried over from the Latin of the Vulgate to the Greek of the Polyglot. Erasmus in his earlier editions rejected

them, and so also did Aldus Mauntius in the Venetian edition of 1522. . . . Luther never admitted the words to any of his translations; but they appear in the German Bible printed in Zurich in 1529, mutilated in part and in small print. . . . The text came into our English Bibles from the Vulgate, which was the authority almost explicitly followed by the earliest translators; and their Versions have been followed in all other generally accepted Versions, though the best English scholars of the century have been agreed in rejecting them, as not sustained by any competent authority."

On such evidence as this but one conclusion can be formed; namely, that the words in question were inserted into copies of the Vulgate (a Latin translation of the Scriptures prepared by Jerome about the close of the fourth century), the earlier copies of which did not contain them, by some ignorant or interested party this side the eighth century, and should consequently be discarded. But this throws no doubt or uncertainty over any other parts of the Scriptures. Indeed it assures us of their genuineness; for the same rigid scrutiny and close criticism which have resulted in discovering this interpolation, have been brought to bear upon all the Scriptures, and no such evidence of interpolation appears with reference to any other text; therefore we are safe in accepting them as genuine. To the question then where we shall stop if we throw out the words indicated in 1 John 5:7, the answer is, Stop where the facts stop; stop where the evidence and criticism stop; and they stop with that text; and if any such facts exist with reference to any other text, with all the centuries of research that has been bestowed upon the subject, the discovery of ancient manuscripts, and the comparison of the different Versions, they would surely have been detected; but they are not found. And thus we can rest down upon the Scriptures, not as the word of men, but as they are in truth the living word of the Lord.

134.—FOREORDAINED BEFORE THE FOUNDATION OF THE WORLD.—1 PET. 1:20.

1. How could Christ be said to be foreordained before the foundation of the world (1 Pet. 1:20), when it is said in "Patriarchs and Prophets," p. 69, that "the fall of man filled all heaven with sorrow," and "caused angels to cease their songs of praise," and Christ had to plead with the Father in the sinner's behalf? 2. How can Adventists believe now that it is wrong to enter the army and fight, when God commanded his people anciently, to contend with their enemies in battle and overcome them? S. H. C.

Ans.—1. That to which Christ was foreordained before the foundation of the world was the possession of a kingdom comprising this world, filled with peace and righteousness; for when God made the world, he made it to be inhabited (Isa. 45:18), inhabited of course by a race of loyal and sinless beings. We do not think he was foreordained to attain this object through the fall of man, and the suffering and death of the cross; and it would not have been gained in that way, if man never had sinned, and of course it was not in God's purpose that he should sin. But when the Devil had attempted to frustrate God's plan by seducing man into sin (a contingency of course possible to the mind of God before the creation of the world, and undoubtedly in a general way provided for), the divine counsels were not thrown into confusion, but the plan of salvation through the blood of Christ was immediately formulated.

2. As to war, there is no parallel between modern wars and those which the Israelites were enjoined to wage as they entered Canaan; for the nations of that land had filled up their cup of iniquity (Gen. 15:16; Lev. 18:27-29), and the Lord simply made his people his executioners to cut them off root and branch.

WANTING.

"Thou art weighed in the balances, and art found wanting."

In these words was sentence pronounced against the acridious heathen monarch of ancient

Babylon,—a type of that sentence which will finally be pronounced in the supreme tribunal above, against all transgressors of the divine law who shall not have availed themselves of the remedy provided.

We can want only that which we do not have. Wanting is the first step, or condition, toward acquiring this, but wanting alone never secures anything. Wanting indicates that we realize our needs, but it does not relieve them. There are many Christians by profession who apparently make but little progress in Christian experience beyond the condition of realizing their wants. No one can afford to halt at this initial stage of the journey. To be always wanting is to be at last in no better condition than was king Belshazzar when the mysterious writing recorded his eternal doom.

It is our own fault if we want that which is needful in the Christian life without getting it. With omnipotent power at our command with which to overcome "the world, the flesh, and the Devil," the blame will not rest upon the Author or the system of Christianity if we do not overcome. Many church-members seem to have the idea that it is the Devil, and not God, who is almighty, and that the attainments of a perfect Christian, as set forth in the word of God, are things far off upon the misty borders of a future state, to be imagined and talked of here, but never realized. God's word does not support this view. Whatever attainments we ever make in the Christian life must be made in the mortal state. Neither translation, nor resurrection from the dead, nor the touch of immortality, will affect the moral nature. The power of God which his word reveals to us is for our benefit in this life,—not in the life to come. That power is to benefit us here, or it will never benefit us at all.

Since therefore the Christian may "go on unto perfection" in this life, since the power of omnipotence is pledged to enable him to do so, why should he not do so? Why should he not do that which he is abundantly able to do? Performance is just as easy as failure, and much easier, since the strength of God is infinitely greater than our own.

It is not the wanting, but the having part of the Christian's life, that glorifies God. It is his will that we bear much fruit, not merely show the blossom of good desires. Since we are to represent to the world his power for the uplifting of fallen man, his pleasure is not that we should merely testify what we want, but what, through his abundant grace, he has enabled us to do. L. A. S.

"THE GREATEST THING IN THE WORLD."

[SUCH is the title of a neat little pamphlet of sixty pages, by Henry Drummond, whom I judge to be an English author. Through the kindness of another, I have had the privilege of perusing this little book, and I find so many precious thoughts in it which have been interesting and profitable to me, that I send it to the REVIEW, hoping its many readers will be as much benefited as I have been. It is a most discriminating and illuminating exposition of that wonderful chapter on love, 1 Corinthians 13. It is possible any inclined to be super-critical can find passages they might find fault with, but no Christian could deny the excellence of the matter contained in it. I ask all to read it with care.

G. I. B.]

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

"Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is

come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, love, these three; but the greatest of these is love." 1 Corinthians 13.

Every one has asked himself the great question of antiquity as of the modern world; What is the *summum bonum*—the supreme good? You have life before you. Once only you can live it. What is the noblest object of desire, the supreme gift to covet?

We have been accustomed to be told that the greatest thing in the religious world is faith. That great word has been the key-note for centuries of the popular religion, and we have easily learned to look upon it as the greatest thing in the world. Well, we are wrong. If we have been told that, we may miss the mark. I have taken you, in the chapter which I have just read, to Christianity at its source; and there we have seen, "The greatest of these is love." It is not an oversight. Paul was speaking of faith just a moment before. He says, "If I have all faith, so that I can remove mountains, and have not love, I am nothing." So far from forgetting, he deliberately contrasts them, "Now abideth faith, hope, love," and without a moment's hesitation, the decision falls, "The greatest of these is love."

And it is not prejudice. A man is apt to recommend to others his own strong point. Love was not Paul's strong point. The observing student can detect a beautiful tenderness growing and ripening all through his character as Paul gets old; but the hand that wrote, "The greatest of these is love," when we meet it first, is stained with blood.

Nor is this letter to the Corinthians peculiar in singling out love as the *summum bonum*. The masterpieces of Christianity are agreed about it. Peter says, "Above all things have fervent love among yourselves." *Above all things*. And John goes farther, "God is love." And you remember the profound remark which Paul makes elsewhere, "Love is the fulfilling of the law." Did you ever think what he meant by that? In those days men were working their passage to heaven by keeping the ten commandments, and the hundred and ten other commandments which they had manufactured out of them. Christ said, I will show you a more simple way. If you do one thing, you will do these hundred and ten things, without ever thinking about them. If you love, you will unconsciously fulfill the whole law. And you can readily see for yourselves how that must be so. Take any of the commandments. "Thou shalt have no other gods before me." If a man love God, you will not require to tell him that? Love is the fulfilling of that law. "Take not his name in vain." Would he ever dream of taking his name in vain if he loved him? "Remember the Sabbath day to keep it holy." Would he not be too glad to have one day in seven to dedicate more exclusively to the object of his affection? Love would fulfill all these laws regarding God. And so, if he loved man, you would never think of telling him to honor his father and mother. He could not do anything else. It would be preposterous to tell him not to kill. You could only insult him if you suggested that he should not steal; how could he steal from those he loved? It would be superfluous to beg him not to bear false witness against his neighbor. If he loved him, it would be the last thing he would do. And you would never dream of urging him not to covet what his neighbors had. He would rather they possessed it than himself. In this way "love is the fulfilling of the law." It is the rule for fulfilling all rules, the new commandment for keeping all the old commandments, Christ's one secret of the Christian life.

Now Paul had learned that; and in this noble eulogy he has given us the most wonderful and original account extant of the *summum bonum*. We may divide it into three parts. In the beginning of the short chapter, we have love contrasted;

in the heart of it, we have love *analyzed*; towards the end, we have love *defended* as the supreme gift.

THE CONTRAST.

Paul begins by contrasting love with other things that men in those days thought much of. I shall not attempt to go over those things in detail. Their inferiority is already obvious.

He contrasts it with eloquence. And what a noble gift it is, the power of playing upon the souls and wills of men, and rousing them to lofty purposes and holy deeds. Paul says, "If I speak with the tongues of men and of angels, but have not love, I am become as sounding brass, or a tinkling cymbal." And we all know why. We have all felt the brazenness of words without emotion, the hollowness, the unaccountable unpersuasiveness, of eloquence behind which lies no love.

He contrasts it with prophecy. He contrasts it with mysteries. He contrasts it with faith. He contrasts it with charity. Why is love greater than faith?—Because the end is greater than the means. And why is it greater than charity?—Because the whole is greater than the part. Love is greater than faith, because the end is greater than the means. What is the use of having faith?—It is to connect the soul with God. And what is the object of connecting man with God?—That he may become like God. But God is love. Hence faith, the means, is in order to love, the end. Love, therefore, obviously is greater than faith. It is greater than charity again, because the whole is greater than a part. Charity is only a little bit of love, one of the innumerable avenues of love, and there may even be, and there is, a great deal of charity without love. It is a very easy thing to toss a copper to a beggar on the street; it is generally an easier thing than not to do it. Yet love is just as often in the withholding. We purchase relief from the sympathetic feelings roused by the spectacle of misery, at the copper's cost. It is too cheap—too cheap for us, and often too dear for the beggar. If we really loved him, we would either do more for him, or less.

Then Paul contrasts it with sacrifice and martyrdom. And I beg the little band of would-be missionaries—and I have the honor to call some of you by this name for the first time—to remember that though you give your bodies to be burned, and have not love, it profits nothing—nothing! You can take nothing greater to the heathen world than the impress and reflection of the love of God upon your own character. That is the universal language. It will take you years to speak in Chinese, or in the dialects of India. From the day you land, that language of love, understood by all, will be pouring forth its unconscious eloquence. It is the man who is the missionary, it is not his words. His character is his message. In the heart of Africa, among the great lakes, I have come across black men and women who remembered the only white man they ever saw before,—David Livingstone,—and as you cross his footsteps in that dark continent, men's faces light up as they speak of the kind doctor who passed there years ago. They could not understand him; but they felt the love that beat in his heart. Take into your new sphere of labor, where you also mean to lay down your life, that simple charm, and your life-work must succeed. You can take nothing greater, you need take nothing less. It is not worth while going if you take anything less. You may take every accomplishment; you may be braced for every sacrifice; but if you give your body to be burned, and have not love, it will profit you and the cause of Christ *nothing*.

(To be continued.)

THE MINISTERIAL INSTITUTES.

THREE of these institutes are already in the past; and therefore we are able at this time to speak more intelligently in reference to their value, than before any were held. We are glad to say that so far they have been successful, even beyond

our expectation. While the first was good, and the second better, the third was still better. It is natural that this should be so. When we opened the first one, it was in some respects a matter of experiment, and while it was in every way a success, the experience gained was a benefit to the second, and so it will be all along.

The institute for Dist. No. 3 was held at Battle Creek. All who attended were greatly benefited. While it has been only a short time since its close, we already hear good reports from the field as the result of the institute.

With reference to the subjects for study and plan of instruction at these institutes, a few words may not be out of place, as some that are interested have written for information. The textbook used is the Bible. The word of God and our relation to it, the present truth, or that which relates especially to our time and the work of God that is to be accomplished in the day of his preparation, and also the fitting up of the people for the work, are the subjects especially considered and dwelt upon.

The effort and aim of the instructors are to take up these subjects in such a way as to be of the most practical benefit to every one present. It is not the intention that those who attend shall study and take notes, with a view to going out and telling others what they have been told at the institute, or do a sort of parrot-like work; but, rather, that each one for the time being lose sight of the fact that he is a preacher or a teacher, and study the Bible and the truth for his own individual benefit, letting the truth and its power enter into his own experience, and thus become a part of himself. It is the desire of the instructors that each individual attending may obtain a truer sense of God and his goodness, and a deeper experience in a living connection with God; and as the studies progress from day to day, his own experience will grow with them, and as his understanding is opened to the truth, it, in its power, is made to take hold of his heart and become, as we have said, a part of himself. By studying the Bible in this way, the student will be getting not merely a superficial knowledge of some of its teachings, but an individual experience in the power of the truth, which is so much needed. Then the individual can go out and comfort others with the comfort with which he himself has been comforted of the Lord, and minister to others of that which he himself has received. This will not be a parrot-like repeating of words, but it will be giving to others that which the Lord has given us.

Another line of instruction taken up is in reference to church work, church organization, duties of church-members, the work of elders, deacons, etc. Then attention is given to the call to, and the work of, the gospel ministry, its responsibility and requirements. Another subject which is considered, is the manner of labor which will bring the best results, both in new fields and among the churches. Under these heads is brought out the necessity of bringing the people up on every point of Bible truth,—the gifts, tithing, missionary work, Sabbath-school work, temperance, etc.

In connection with the institute, each Conference committee can arrange to hold a meeting each day with those from its own Conference, where they can come together for special devotional meetings, and to counsel and plan for the work in their own State. Such an arrangement may obviate the necessity of calling a special meeting in their own State to plan for their summer's work, and thus save valuable time.

All will see that an institute carried on in the way here indicated, and combining these lines of instruction, cannot but result in great good.

There is no branch of our work for which we feel a greater concern and burden than that of the gospel ministry. An intelligent, earnest, consecrated ministry, filled with the power of God, losing sight of self, but representing Christ, whose ambassadors we are, is what is needed in our day. Such a min-

istry will feed the flock of God, and the flock will thrive under the ministrations. But there is altogether too much of holding the truth in theory, and knowing but little of its regenerating effects on the heart; of having a form of godliness but denying its power, even among those who profess advanced light and truth.

We have been very desirous that these ministerial institutes should be a means of contributing something to an increase in the efficiency and power of our ministry, and we hope this will be so, and it will be if we improve the opportunities as it is our privilege to do.

Now as to who should attend: First, all the ministers and licentiates in the district where held, as far as possible; and secondly, as many others as can consistently come, especially those who hold prominent positions in the church, in the tract society, in the Sabbath-school, or in the health and temperance work. If the elders of all our churches could attend, it would be a great benefit to them in their work, and result in blessings to the churches. The larger the number that attend, the greater will be the benefit derived to the general work.

Feeling grateful for the blessings realized in the past institutes, we pray that even greater blessings may attend those that are yet to come.

O. A. OLSEN.

DUTY OF THE STRONG TO THE WEAK.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Rom. 15:1. The apostle is here speaking of the reciprocal duties which church-members owe to each other. A brief reference to the previous chapter is sufficient evidence upon this point. We read: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another. . . . It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14:19, 21.

The church here below are to be the followers of the Lord Jesus Christ. They are the representatives of Him who came not to be ministered unto, but to minister and to give his life a ransom for many. There is no nobler work than helping those who need help. It is godlike. Says the psalmist: "Thou art the helper of the fatherless." In the great work which Christ has undertaken for us,—to lift up mankind and save from the wreckage of this world a great multitude which no man can number, who will perpetuate in the ages to come the knowledge of the wonderful love wherewith he hath loved us,—he has given us a work to do in connection with himself. Under the great commission, his children are to preach the gospel to every creature, and while they preach, they are to manifest daily toward their fellow-men the same spirit that actuated the Master whom they follow. By this all men will know that they are his children.

While this should be their conduct toward every one, in a special sense they should have a tender care for those, who, like themselves, are members of Christ's body. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10. In the church there will always be persons of sanguine temperament, whose faith is generally active, and who are inclined to look upon the bright side of things; and there are others who naturally are timid and distrustful of themselves, and so are easily cast down and discouraged. As the sole object of the church is that the believers may edify and build up each other, it is the manifest duty and privilege of the strong to bear the infirmities of the weak, and not to please themselves. Those who have been rescued from the "slough of despond" by cheering and comforting words of faith and hope, are without number. Many go to meeting on the Sabbath, cast down in spirit; but God through his Spirit strengthened some one mightily to speak just the words that these desponding ones needed to give them faith and hope in God, and they return with

the flame of love and faith kindled anew on the altar of their heart.

"And not to please ourselves." Christ pleased not himself. His love for souls was greater than his love for his own ease or comfort. It was this that caused him to leave heaven, and that awakened his deep sympathy when he saw the multitude scattered as sheep having no shepherd. There are many among us whose names are on our church books, who are much in the same condition. They rarely see one of our preachers, and sometimes it seems as though the laborers in their vicinity do not take the pains they ought, to visit and strengthen these lonely ones. It may be out of his way, and would put him out a little, but there are the words of the apostle, "We ought . . . not to please ourselves." If all our laborers would study to do thus, they would both give and receive a blessing in so doing.

These words of Paul are also worthy of note: "Now we exhort you, brethren, . . . comfort the feeble-minded, support the weak, be patient toward all men." 1 Thess. 5:14. If there are those among us whose intellect is not the greatest, or if age or sickness have so enfeebled their powers that they are in their second childhood, a most sacred duty toward them devolves upon us. We should not look upon them as of no account, and allow those whose minds are bright and keen to monopolize all our time and attention, but we should remember that such have a particular claim upon us; for they are the very ones who need help the most, and whom the divine Master would surely notice the most, were he here again in the flesh.

Let us not try to please ourselves, but the Master. His service for mankind has ever been a service of love, and ours must be the same if we would stand approved before him at his coming.

M. E. K.

REPORTS FROM THE WEEK OF PRAYER.—NO. 2.

We are daily receiving good reports from the week of prayer, and knowing that they will cheer other hearts as they have ours, we will give some extracts. It is hardly possible to publish all that is written, although it would be very interesting.

Brother I. L. Irons writes from Pennsylvania:—

"In reference to our week of prayer, will say that we had no minister with us, but we had a good interest, and the readings prepared for the meetings were read with much interest. We followed the program closely, and had meetings every day. As we sought God for a deeper work of grace in our hearts and a closer connection with heaven, the Lord came very near and blessed us, and we feel greatly refreshed and encouraged in the work of the Lord."

Brother J. Jensen writes from Council Bluffs, Iowa, saying that he had visited two churches during the week of prayer, and at both places enjoyed excellent meetings.

Elder J. L. Baker of Pennsylvania, says:—

"I write to inform you that it was my privilege to attend the week of prayer with the church at Roaring Branch, Lycoming Co., Pa. The attendance was good throughout, notwithstanding it rained nearly every day during the whole week. Some of our people came from one to four miles every evening. We had a refreshing season. The Spirit of the Lord was with us. Some who had grown cold were greatly revived. Our meetings were indeed excellent. Our donations amounted to a little over sixteen dollars. My courage is good. This truth will triumph, and we may triumph with it. Praise the Lord!"

Elder M. S. Burnham gives the following report from Leslie, Mich.:—

"Our meetings during the week of prayer were fruitful of great good to this church. The church in Leslie has not been in the most favorable condition for some time. The week of prayer has broken the spell, and the church has come together with more union than for years, so much so that they are all rejoicing in hope of better days. Their business meeting passed off with a spirit of union and harmony, and all were melted to tenderness, as we set

apart the officers they had chosen for their sacred work."

Here follows a report from Sparta, Wis., by Mrs. H. T. H. Sanborn:—

"The week of prayer has been a most precious season of refreshing to the little church of eighteen members in Sparta. The daily meetings were rich feasts to our souls. Being of one heart and one mind, the Lord wonderfully blessed in prayer, in testimony, in singing, and in reading and listening to the invaluable readings. Our hearts were melted before God, especially in the first of the week. Thorough self-examination in the light of the instructive readings, led to contrition before God, and firm resolutions were made for the future. All through the week the presence of God was felt, and our prayer room, already a sacred spot, was made heavenly to us."

We are very glad indeed to hear such good words from different places. Brother E. L. Sanford of Michigan, writes:—

"I attended meetings at Imlay City and North Branch. We had good meetings. The Spirit of the Lord was in the meetings. The roads were very bad, so there was not a large attendance. At North Branch we had evening meetings, and they were precious seasons."

Brother Geo. H. Gibson writes from Eureka, Cal.:—

"The week of prayer has been a blessing to the church here. Nearly all the brethren and sisters laid aside all business, and devoted the time to serving the Lord. Truly these are precious seasons to the soul. We received \$37.30 for the foreign mission work. May the good work go on, is the prayer of your brother in the blessed hope."

Sister E. C. Champlin sends us a report from Austin, Pa.:—

"Our church appointed me to tell you of our good meetings. We have only fourteen members. The mountains seem to shut us in this little Sodom; yet our Father in heaven heard our prayers, causing us to rejoice in our risen Saviour, and to have a longing to let go of every selfish way, that Jesus may come in and reign and rule in our hearts. We feel our weakness and nothingness, but rejoice in the righteousness of Christ."

Brother E. D. Hurlburt sends us good words from St. Johns, Oregon:—

"DEAR BROTHER: In answer to your request to let you know how the week of prayer passed with us, I will say that it was an occasion long to be remembered by all that attended the meetings. The Lord came very near to all of us, and it was quite common to hear the brethren and sisters say, 'This is the best meeting we ever attended.' Several had passed through severe trials during the past year, but now feel that they have gained decided victories, for which they praise the Lord. When the meetings were over, all felt to say, 'Such good readings! Let us profit by what we have heard.' When the donations were counted, we felt to say like David, 'But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.' All feel of good courage, and are determined to press the battle to the gates during the coming year. We have forty-six members, nearly all very poor in things of this world; but our donations were \$203.35."

We rejoice with them in the good work of the Lord.

F. S. Johnson writes in the Swedish, from the church at Eunice, Minn.:—

"DEAR BROTHER: It rejoices my heart to write to you and tell you of the blessings we have enjoyed during the week of prayer. Yet I am not prepared to say what the final result will be; for what we have received seems to be only a beginning of what there is yet to come. As the elder of the Swedish church, I have had a sense of my own weakness; but I have felt a very earnest desire that God would work for us in a gracious manner. The readings sent us were much appreciated. Never before has the truth come so close to our hearts, nor seemed so precious to our souls."

We are indeed cheered by these good reports. May the good work still go on. God is ready to do great things for us if we seek him with all our hearts. We shall still be glad to hear from others.

O. A. OLSEN.

Editorial Notes.

THERE is no excuse for prodigality; God himself cannot afford to be extravagant.

Every evil has in itself the seeds of its own destruction, and that destruction will involve everything with which the evil is connected.

It is the privilege of every person, as well as his duty, to have a positive Christian experience,—to know that his relation to God is that of a Christian, and not to guess at it.

Excuses for non-performance of religious duties may satisfy the conscience now, but will not appear so valid when offered before the bar of the Omniscient, with one's eternal destiny hanging upon their acceptance.

"Blessed are the pure in heart, for they shall see God." Nothing can see God's face which is not perfectly pure,—nothing which is tainted with sin and the curse. The infinite God can only look upon sin and imperfection with infinite displeasure, the sight of which no mortal being could behold and live.

No would-be Christian will succeed who deceives himself with the thought that it will be easier to be a Christian at some future time than now. This is the Devil's mirage by which he leads young souls to put off the Christian profession to a future and more inviting time, the favoring prospects of which invariably vanish when that time is reached. "Now is the accepted time; behold, now is the day of salvation."

In the investigation of revealed truth it should be remembered that many truths, like objects, have several sides, which are not all comprehended at the first view; that many phrases are capable of several different constructions, and that single words are often capable of being used in several different senses. Whether two apparently conflicting views are really so or not, cannot be determined until all these points have been considered.

The true cause for self-congratulation, if such there be, lies not outside of us; but within us. It is not when we are surrounded by pleasant circumstances, when we gain wealth or worldly distinction, when our friends flatter us and all men speak well of us; but when we are conscious of advancement made in the cultivation of the faculties of our higher natures, of victories gained in the struggle with self, of progress made toward perfection of character, irrespective of all outside circumstances, that we should feel glad and indulge the thought that we are nearer the goal of the truly successful life.

The one thing which is absolutely essential to Christian character, is charity. This is plainly shown in the wonderful discourse of St. Paul in the 13th chapter of 1 Corinthians. It is a very significant statement which the apostle makes in this chapter when he says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." What greater works could any one perform than to bestow all his goods to feed the poor, and give his body to be burned? Yet if he does all this without charity, he gains nothing. Mere works, however great, are not acceptable with God. There must be present that "faith which worketh by love." And what greater or sadder mistake could be made by seekers after the life to come than is indicated by those lines? Thinking to be looked upon by God with favor for their great works and apparent self-sacrifice, they will in reality be regarded by him as poor deluded fanatics. Many, doubtless, will make this mistake, and experience the awful disappointment which will attend it. Let us be sure that we are actuated by the one right and acceptable motive.

L. A. S.

Religious Liberty.

CONDUCTED BY A. O. TAIT.

THE RIGHT OF CREED.

WHILE the subject of religious liberty is being so extensively agitated, and while we see society after society organized in the interests of a policy which in the past has never failed to develop a religious bigotry and oppression, and which inevitably leads to persecution, it is gratifying to know that some men of ability and influence in different sections of the country are arraying themselves on the right side of this question, and are giving voice to their sentiments in such a plain and straightforward manner that any one whose judgment is not blinded by prejudice cannot fail to perceive the soundness of their reasoning and the logic of their conclusions. The editor of the *Oregonian*, the leading daily of the northwest, published at Portland, Oregon, in the issue of Dec. 13, publishes a half-column article on "The Right of Creed," in which he very forcibly expresses his views as in favor of allowing every man the right to select, practice, and propagate the creed which suits him best. The article is written in a rather caustic style, and indicates that the author has studied his subject more from the standpoint of the statesman than the theologian. His words are free from ambiguity, and leave no doubt in the mind of the reader as to where he stands on the much agitated question of religious liberty, as the following extract will show:—

"He is very fastidious, indeed, in his religious tastes, who cannot now, in these days of invention and acute mental activity, find some creed that suits him exactly. If he does not, however, he is at full liberty to make one to fit his own peculiar ideas. His privilege of doing so is as undeniable, and his right to insist upon its universal acceptance and to anathematize others for failing to subscribe to it, as irrefutable, as that of the author or propagator of any of the hundreds of creeds that have lived in the past, and are now dead, or that live in the present, but to die in the future. There is no reason, save the insistence of believers, why any person with reasoning faculties should adopt the creed of any man. If he find one that satisfies his mind, meets fully his ideas of the significance of scriptural prophecies and his interpretation of inspired passages, or those he believes to be inspired, he may adopt it; but failing in this, he has as much right to make a new one as the authors of the old ones had to conceive and promulgate them, and having made it, if he fail to push it upon the attention of others, insist upon its infallibility, demand that it be accepted, and criticize and denounce those who still cling to other beliefs, he shows a lack of mental force that augurs ill for the future of his doctrine."

The agitation of a question which contains important principles as does the one under consideration, even when stirred up by those who are on the wrong side, cannot fail to result in good; for it is by agitation that the minds of men in free countries are educated to discern principles, weigh evidence, and decide important questions correctly. The position taken in the above quotation that no man is in any manner bound to accept one of the various creeds of Christendom, but may, if he finds none to suit him, proceed to formulate one for himself, is as much a self-evident fact as that no one is morally or legally bound to become a Catholic. The only restraint upon the individual in such matters is the moral obligation to do right and the moral duty to avoid wrong. The exercise of the reasoning powers coupled with a knowledge of the relations that should exist between moral and civil obligations, will largely increase the possibility of correct decisions on all questions containing the principles involved in the religious liberty agitation.

We quote again from the same article:—

"That Spiritualist in Kansas who has been divinely informed that the world will come to an end on Christmas day, has as much right to proclaim her belief and gather about her skirts a band of awe-struck neophytes, as has the leader of a band

of believers in Portland to assert her divinely-imparted power, and work miracles in the name of the Almighty; as has the pastor of an orthodox church to preach the doctrines he believes to his trusting flock, or the medicine man of the Sioux to work wonders by the agency of the Great Spirit. This right the liberal, intelligent man, with no set creed of his own to impose upon others, freely admits, and feels little called upon to indulge in criticism, save when it is denied by those who, exercising this right themselves, assume to deny it to others. This world should be one of 'live and let live,' not only in material things, but in spiritual and intellectual vagaries as well."

The editor of the *Oregonian* only a few weeks ago, on the occasion of his name being mentioned as an available candidate for Congress, emphatically disclaimed all political aspirations, and avowed his determination never to accept of any office. This leaves him free as a journalist to devote his best energies to the shaping of public opinion in harmony with right principles, without political embarrassment. May his tribe increase.

DAN. T. JONES.

THE SPRINGFIELD SUNDAY CONVENTION.

By order of the Executive Committee of the National Religious Liberty Association, I attended the Illinois Sabbath Union convention at Springfield, Ill., Dec. 28, 29, 1891. It is the oldest organization of its kind, being organized at Elgin in 1888, one year before the American Sabbath Union was organized. There were about five persons present from points outside the city, and from twenty to seventy from the city. Most of the city ministers were present at the first session, but few at the last. Among the questions discussed were, "Sunday Newspapers," "Domestic Sabbath-keeping," "Railroad and Street-car Travel," and "Sunday Closing for the Columbian Exposition." One noticeable difference between this and other conventions was the time and importance given to an attempt to persuade the ministers present to keep Sunday properly and to enlist them in doing missionary work in the same line for their respective congregations. It was repeatedly stated that the laxness with which Sunday was observed was due to the unfaithfulness of Christians themselves. So much was there said on this point, that Mr. McLean (Chicago Secretary of the American Sabbath Union, and Secretary of the Columbian Sunday Association, whose voice has been heard in Chicago every Sunday night for the last six months, denouncing in severest terms, street-car corporations for "enslaving" their employees by exacting Sunday labor) finally became convicted, and confessed that he had been "riding to his appointments on the street-cars, and did not see how he could do otherwise."

Following this there was a "coldness came over the meeting," and it was evident from the profound silence of some, and the defending of Mr. McLean's course by others, that President Blanchard was the only one present who was not guilty on this point. It appeared ridiculous, to say the least, to hear these same men later on, pleading for civil law to stop all Sunday work, including the running of railroad trains and street-cars, asking the State to compel them to do what their consciences were not quick enough to do for themselves, nor their preaching powerful enough to do for their church-members.

Another noticeable feature of the convention, which contrasts it with others, was its willingness to hear a representative of the opposition. When the writer arose and frankly stated that he represented the opposition to their movement, he was cordially invited to take the platform, and was listened to with respectful attention. In answer to a statement that the opposition were "over-anxious regarding the preservation of their liberties," the writer narrated the persecutions of Seventh-day Adventists in Arkansas, Tennessee, and other States, and charged that these persecutions had not received a word of condemnation from any American Sabbath Union representative. It is needless to add that the statement went unchallenged. He asked if this people were with-

out a cause for apprehension when such persecutions were openly defended or tacitly indorsed. He referred to letters received from one of the leading "Sabbath Union" representatives (and he sat within reach of the speaker at the time) which declared in substance, with cold, cruel indifference, "Tennessee has a Sunday law, and King has violated that law."

Attention was next called to the repeated statements made in the convention, that the responsibility for the present laxity in Sunday observance lay at the door of the church, whose members not only ignored Sunday observance by Sunday travel, but held stock in these Sunday-breaking corporations? They were asked why they did not quicken the consciences of their people instead of asking the State to compel the members of their churches to do something which they were unable to do by the power of preaching. It was stated, in answer to the plea that laboring men were compelled to work on Sunday or starve, that there were forty thousand Seventh-day Adventists, many of whom had given up their positions rather than disobey the dictates of conscience, and that not only did none of them starve, but that they had sufficient means to support their families, their church, and not a little to oppose the Sabbath Union movement. When the speaker finished, President Blanchard asked the following questions, which were responded to by the answers that follow:—

"Do you think that the working man has a right to one day in seven to rest?"

"I do."

"Do you believe it is a sin for a man to work seven days in the week?"

"I do."

"Are you not then in favor of a law which will compel the employer to give to his employee one day's rest in seven?"

"I am not. Educate the conscience of the employee, and he will find no difficulty in securing his rest."

President Blanchard replied that "we must part company here. The individual is so weak (referring probably to some ministers present), and the corporations are so strong that a law is necessary to help the individual."

This was the only attempt to answer any point made.

Rev. Cobb of the Christian Church, next took the platform, and among other things said:—

"I told brother Blanchard when he asked me to participate in this meeting, that if he based his movement on the fourth commandment, he would get into trouble; for that would involve the question of Church and State union."

President Blanchard attempted to convince him that it did not, and a lively discussion followed, in which the President was worsted. The next speaker on the program was called, but he replied: "The longer we talk, the more befogged we get," and the meeting was dismissed.

An *Inter Ocean* reporter, favorable to the work of the convention, but ignorant of the vital point at issue between President Blanchard and the Association representative, as appears from the questions and answers given, telegraphed his paper that "he, (the Association representative) was hardly 'onto his job,' and when cross-questioned by Prof. Blanchard, it transpired that the only difference was that the Sabbath Union believes in legislation that will prevent an employer from forcing employees to work on Sunday, and Mr. Ballenger does not." The *Chicago Evening Journal* saw the point at issue even in the published report, and referring to it editorially the next day, said:—

"That Sunday should be observed as a day of rest, as far as possible, most intelligent people will agree, but coercive Sunday rest is a lost cause. Six days are enough for any man to work, but the State is not the paternal guardian of the judgment or the conscience of the citizen. Let the church prevent Sabbath-breaking by all the sanctions it can command, but if through any narrow policy it has lost its ascendancy over large bodies of men, let it not on that account appeal to the State to take up

the work which it fails to accomplish. No man is compelled to enter service of an employer who exacts Sunday labor."

It is but fair to commend the cordiality with which we were welcomed to the platform of the convention, and the freedom granted us in presenting the opposition, and it is needless to say that we expressed our appreciation of the kindly treatment received, and parted as friends. A. F. BALLENGER.

KEEP THIS FOR REFERENCE.

In the December number of the *Michigan Sabbath Watchman*, Rev. Mr. Ware, the Secretary of the American Sabbath Union for the State of Michigan, presents the following questions that are asked in one of our little leaflets, and gives the subjoined answers:—

"Question.—When did Christ as carpenter, lay down his saw after six days of toil? Was it every Saturday night or every Friday night? What did he keep as Sabbath, Sunday or Saturday?"

"Answer.—Christ as carpenter ceased from his work on Friday night, that he might keep the next day, which was Saturday, as the Sabbath. This is the answer that the Seventh-day Adventists desired to get from us, and in getting it, thought to entangle us. But what have they gained or we lost by the answer? Christ as carpenter did not live in the Christian dispensation, but in the Jewish dispensation, and as their Sabbath fell on Saturday, he kept it."

In this answer he has given his whole case away; for if Christ kept the Sabbath, as we have always affirmed, then it cannot be said that they have the example of Christ for Sunday observance. We suggest that our brethren throughout the field keep this item, as it may be handy to use it occasionally.

THE AMERICAN SABBATH UNION AND THE ADVENTISTS IN MICHIGAN.

The *Michigan Sabbath Watchman*, the organ of the American Sabbath Union for the State of Michigan, devoted a large part of its December number in exposing what it calls the errors of, and warning the people against, the Seventh-day Adventists. The editor starts out by considering some "pertinent questions." The questions referred to are the ones that brother Colcord addressed to Mr. Crafts when he was holding meetings in Hillsdale, Mich. They were afterwards published in the *Review*, and copied by the *Sentinel*. The *Sentinel* in copying them, stated that neither Mr. Crafts nor any representative of the American Sabbath Union had attempted to give an answer to these questions.

Mr. Ware, the editor of the *Watchman*, ventures the following as a reason why Mr. Crafts has not given them attention ere this:—

"Mr. Crafts wields a heavy hammer, and it is very tiresome work for even a giant to fight gnats with a sledge, especially at a time when more important work demands attention. He may have considered these questions, like a great many other things Seventh-day Adventists write, as unworthy of his time and effort."

The Adventists are certainly small game, if only of enough consequence to be compared with gnats. In closing his article giving answers (?) to these questions, he says:—

"Everything and every person, from an atom of matter to the cosmos; from a Seventh-day Adventist agitator up to the foremost intellectual giant of the skies,—all, all, are subject to the law."

The atom is the smallest conceivable particle of matter, and the cosmos is the universe, taking in, not only this earth, but all the worlds. And in seeking for the lowest conceivable type of intelligence, his mind seems to have rested upon the Seventh-day Adventist agitator, as the intellectual "atom," and then sweeps away to the giant intellect of the skies. Now the query: If the Seventh-day Adventists are so insignificantly small, why would Mr. Ware devote almost the whole of his December number to discussing them and their work? The

facts in the case must be that he sees in the Seventh-day Adventists a well-organized and thoroughly equipped army opposed to his pet schemes of religious intolerance, and to keep the magnitude of the work they are doing from completely discouraging him, he will insist upon making them out as small as possible, so that he can work himself up to attack them. It is very evident that while he would fain make himself and the people believe that the Adventists are insignificant, that he would give a great deal if they were only out of his way. They may call us small, yet we have a consciousness that we have a mighty truth and a mighty God to support us in its defense. And these statements from Mr. Ware, and others like them, in the place of making us feel little and insignificant, as they would like to have us, should nerve us to renewed energies and devotion to our cause, so that when they meet us in the conflict, they may be made to realize that the "atoms" that we are, are possessed of truths that are weighty and powerful and able to resist the strongest batteries that error can engage against us.

ALL UNITED ON SUNDAY.

The city of Toronto, Ont., has long prohibited any Sunday traffic, the street-cars and anything of the kind, not being allowed to run. Hence that city is pointed to by the advocates of Sunday laws as a model of piety and religion. But these smooth waters have recently been stirred by the city council, referring the matter to the people to vote on, whether or not they should have Sunday street-cars. This has been equivalent to throwing a fire-brand among the clergy of that place, and they are up in arms against it.

A Mr. G. M. Milligan, who subscribes himself "Convener Toronto Ministerial Association Committee," in writing for the *Toronto Mail* of Dec. 18, upon the subject of the mayor's proposition to the people, says:—

"Whatever our religious differences as a community may be, our interests are one in this momentous crisis, inasmuch as they summon us to present a united front to the forces of mammonism and secularism now mustering to make war on our common faith."

"Roll in petitions to the council in such magnitude on Monday night as to show that had it trusted us in this matter when our honor and interests were in its hands, it would not have been a faith reposed in us in vain."

Thus we see how that the various religious factions, ordinarily at war with one another, can present a united front on this Sunday issue,—not united and in harmony in their attempted arguments to prove that God enjoins the observance of the day, but united in saying that they must have civil law to compel men to keep it. Through the light of prophecy, we have long been looking for these things, and surely they are now in plain view on every hand.

NO IMMIGRANTS ON SUNDAY.

The *Memphis Appeal-Avalanche* is authority for the following:—

"NEW YORK, Jan. 10.—In compliance with the instructions of the Secretary of the Treasury, no immigrants were allowed to land to-day from the European steam-ships which arrived in port late on Saturday afternoon and this morning, including the steam-ships "Umbria," "Adriatic," and "Lobourgogne." The ships were docked at their respective piers, and proceeded to discharge their freight, while the wondering immigrants looked on and speculated on the cause of their detention. The steam-ship companies are very indignant at the sudden carrying out of the new orders, and the probable outcome will be that they will so arrange the sailing days on the other side as to have their vessels arrive here on other days than Saturday or Sunday."

Just why it would be wicked to unload passengers, and all right to take the freight from the ship, we are unable to see. But perhaps those who are engineering this Sunday-law movement can tell us all about it.

THE SABBATH DISCUSSION.

We have long since been informed through the spirit of prophecy that the discussion of the Sabbath question would be brought to the front, and become one of the leading themes as we approach the end. And one cannot fail to see the prominence now being given in all parts of the world to this line of discussion. In the *Organizer*, the organ of the Indiana Woman's Christian Temperance Union, of Dec. 17, we find an article upon "Sabbath Observance" by the State superintendent of that department. After urging county and local superintendents to push the work this winter of securing the better observance of Sunday and also to secure as many signatures as possible for closing the World's Fair on that day, she quotes as follows from Mrs. Bateham, the National Superintendent of the Sunday department of the W. C. T. U.:—

"Push law enforcement, work against excursions, and utilize the press. If only we are faithful and prayerful in these days of wonderful opportunity, because the attention of the country is turned to this Sabbath question, this year will be the pivot around which we will see our country swing back toward a legal and Christian observance of the Sabbath."

Note the statement that she makes: "The attention of the country is turned to this Sabbath question," and also notice that she thinks this year will mark great progress in that line of work. When we see these things, and know that they are a clear fulfillment of the prophecy, we should be filled with courage, and press on with earnestness in the work.

WHERE IS THE CONSISTENCY?

HON. T. J. LAMB, in his address before the late convention of the American Sabbath Union, at Des Moines, Iowa, took occasion to pay his respects to the term "continental Sabbath," in the following language:—

"The term 'continental Sabbath' is an impious contradiction of terms, and means in reality a day of the week set apart for the pleasures and amusement of the people, and the desecration of the Christian Sabbath. It would be no less sensible to use the terms, 'the French, the Italian, the German, the Bohemian, the Chinese, or the Swede Christ.'"

We would like to inquire if the term "American Sabbath" is any more "sensible"? The truth is, there is no warrant for any such distinction. The Sabbath of the Bible, which of course is the one referred to, is a divinely appointed portion of time set apart for a specific purpose, and nowhere in the word of God is it represented other than belonging to God and him alone. Then to designate the Sabbath of Jehovah as the "American Sabbath," is a misnomer and no less "sensible" than the term "Swede Christ." W. E. CORNELL.

ANOTHER SUNDAY BILL.

WORD has just come to us from Washington that—

"Mr. Breckinridge of Kentucky, has again introduced his bill making it unlawful for any person or corporation, or employee of any person or corporation in the District of Columbia to perform any secular labor or business or to cause the same to be performed by any person in their employment on Sunday, except works of necessity or mercy, nor shall it be lawful for any person or corporation to receive pay for services performed or rendered in violation of this act."

—One of our brethren writes us that a stringent Sunday law has just been passed in Ypsilanti, Mich., and that an Italian fruit dealer has been arrested under it, and is now awaiting trial.

—Reports are coming to us from all parts of the field, telling of the efforts being put forth to advance Sunday legislation. This is just what we have long been looking for, and now that we see it, we should press the work forward with courage and earnestness.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."
—Ps. 126: 6.

SOWING AND REAPING.

BY WORTHIE HARRIS.
(Battle Creek, Mich.)

'Tis worth that is weighed in the scale of our deeds,
Not bulk, but the kind and the motive;
To each is bequeathed his own portion of seeds
To harvest for whom 'tis devoted.

Some scatter them broadcast, some sparingly sow,
Nor care for the grain or the Giver;
And others surrender their lot to the foe,
Though One standeth near to deliver.

When sheaves all are garnered, their value will be
According to care we've expended;
The Master doth know what he's given to thee,
And he will reward when life's ended.

Then lest in the weighing thy life should fall short,
Receive Christ, the pearl of great value;
Ask him, as thy sowing and actions are wrought,
To counsel, direct, and provide you.

KANSAS.

I BEGAN work in Allen county, Nov. 16. I found it quite hard to get people out to hear for the first few weeks; but now there is quite an interest, and five have decided to obey God. Others are inquiring what they shall do.

I am now sick, but hope to be able soon to resume my work.
M. H. GREGORY.
Dec. 28.

MICHIGAN.

CHESANING AND MARION SPRINGS.—I spent the time of the week of prayer at the above named places. At Chesaning the meetings grew in interest and spirituality from the beginning. The church was much encouraged by the reports of the progress of the work in other lands. Our brethren here are building a house of worship, and this will necessarily make their offerings for foreign missions less than usual; but they expressed the hope that they would have more to donate in that direction in the future.

Friday evening and Sabbath, Dec. 25, 26, I met with the company at Marion Springs, about twelve miles west of Chesaning, and although the weather was very inclement, we had some excellent meetings, and much of the Spirit of the Lord was present.
W. H. FALCONER.

ALMA AND WILLIS.—The Alma church prefaced the week of prayer with an effort for the backslidden, and were much encouraged by the good results. Many were very much refreshed, and realized that Jesus was manifest personally to take away sin. At Brookfield and Eaton Rapids, during the week of prayer, the Lord encouraged his children by his presence. We regret that more labor could not have been bestowed upon them.

According to appointment, we were with the Willis church from Jan. 1-5. The attendance was not all we desired to see, yet was very fair. Three services were held daily. We took up righteousness by faith, the Sabbath-school work, spiritual gifts, tithing, health and temperance, the subject of education of our youth, and Church and State. Three were added to the church. Two young men went to Battle Creek College, and others are arranging to attend next year.

The quarterly meeting was held, and one new elder was elected. We see no reason why this church may not continue to grow. A commendable interest was manifested by those not of our faith. We regret that we had to leave them so soon, in order to attend our next appointment. Brother Clarke, the director, was present and assisted.

R. C. HORTON.
A. O. BURRILL.

PENNSYLVANIA.

HUNTINGDON, JOHNSTOWN, AND BUTLER.—Since our good institute at Lancaster, Mass., I have been in Huntingdon, Blair, and Bedford counties, Pa., most of the time. I spent the week of prayer with the church at Huntingdon. If all the brethren of this

church will carry out the resolutions made, to trust more in the Lord in the future, and let self be crucified, they can be a power for the truth.

I stopped over night at Johnstown to call upon some there who have recently received light upon present truth. I found them with a good knowledge of the truth, and rejoicing in the light; yet not quite ready to let that light shine. We trust the Lord will lead them in a way they now know not. I am now at Butler to help in following up the interest created by the labors of brother A. F. Anderson and his sister, in canvassing and missionary work. Until further notice, this will be my address.
F. PEABODY.
Jan. 4.

MONTANA.

COMO.—I began meetings at a school-house four miles south of this place, Oct. 27, and closed last night, Dec. 27. We suspended meetings a few days during this time while the house was being repaired. Fifty-nine discourses have been given, and a number of other meetings held.

As a result of this labor, we now have ten persons who have accepted the truth. These, with two brethren and one sister who hold membership with the Livingston church, and two children of one of the above mentioned brethren, make a company of fifteen who have signed a covenant to keep all God's commandments. A Sabbath-school has been organized, and regular weekly meetings will be maintained. Ten copies of the *Little Friend* were taken for use in the Sabbath-school.

Some of those accepting the truth at this place have been members of the Baptist Church, and earnest Christian workers in Sunday-school and other Christian work, and will be able to help forward the work in this vicinity.

I was surprised, one night week before last, on entering the school-house, to find on the same nail where I had left the law chart hanging, a handbill advertising a grand ball to be held in the same school-house on the Tuesday night following, the proceeds to go toward getting new seats for the house. We gave way, and the dance was held.

Some very strange things happen here in the West; but while the tide of evil is great, we can but praise God for what he has done in giving us a few to walk with us in the truth, and we believe others will soon fall into line. My courage is good, and my faith is strong in God. Praise his holy name!
J. W. WATT.

CALIFORNIA.

SACRAMENTO.—Dec. 3-28 I was with the church at Sacramento. This city contains about 30,000 inhabitants. It being the capital of the State, and a railroad center, it becomes a very important point for our work. Quite a number of distributors are regularly filled, which supply the public at the depot and hotels with reading-matter.

The burden of this work is borne by the little company of our people there. This company is small, but we hope that special efforts will be made to add to their numbers. They have a church building of their own, and it would be good if some of our influential brethren would move there and engage in some business, and be a strength to the church.

During our stay, we held meetings evenings, and visited from house to house. Some who had neglected the assembling of themselves together promised to do better hereafter. Some promised to pay the Lord his just dues, and others had so far departed from the Lord that their feet had well-nigh slipped.

As these confessions were made with deep repentance, the Lord came very near, and by the softening influence of his Spirit, hearts were melted, and I trust reconciliation made, and sins canceled. The second Sabbath of the week of prayer the ordinances of the Lord's house were celebrated, and all felt a deep solemnity on that occasion.

Some were permitted to attend but few of the meetings, owing to sickness, and were thus deprived of the privileges enjoyed by others. Sunday, the 27th, we had a song and praise service, in connection with the last reading, to close up the week of prayer. Sixty dollars were given by those present as a token of love for the light of the third angel's message, with a desire to extend the work to foreign lands.

During our stay, we obtained five subscribers for

the *Signs*, three for the *REVIEW*, one for the *Sentinel*, and two for the *Pacific Health Journal*, sold one set of "Testimonies," and baptized one. Others who attended our meetings became very much interested, and I trust will ere long see the importance of consecrating themselves wholly to the Lord.
WM. INGS.

INDIANA.

NORTH LIBERTY.—I went to North Liberty from the ministerial institute at Battle Creek, Dec. 15. I was accompanied by brother and sister Hadley. I staid there until the afternoon of the 21st. Brother Hadley remained two days longer, and then intended to go to Walkerton to remain three days before joining brother Thompson at Rochester. Twelve meetings were held at North Liberty besides three social meetings. The Lord came near, and was very precious to us in these meetings. We can truly say 'tis sweet to work with Jesus; for there is resting while we labor.

The church at North Liberty was organized in September, 1862. I think it has been on record eight years longer than any other Seventh-day Adventist church in Indiana. This church erected the first house of worship that was built by our people in the State.

The attendance was quite good. One sister was baptized and added to the church. On three of the five evenings that we held meetings there, a general social meeting was conducted after the preaching. Our people took hold freely on these occasions, and others not of our denomination spoke in the meetings. On Sunday night we spoke by request, upon the subject of religious liberty. The house was full, and the truth was well received.

The annual election of church officers was held, and an additional deacon was ordained. There was \$7.50 paid in on tent fund and \$5 on the home mission fund. The church was much encouraged. I would have remained longer if I had not had an appointment to hold meetings with the church at Barber's Mills. Shall begin there the last part of the week of prayer.
WM. COVERT.

BARBER'S MILLS.—I labored ten days with the church at Barber's Mills, including Dec. 25 and Jan. 3. During this time I held thirty-two services, besides eight social meetings and assisting in the Sabbath-school work two Sabbaths. During all that time, except the last two days, a revival meeting was in progress within a few rods of our church; but all our own people and those who are friendly to the truth in the place, were in attendance regularly at our meetings, not even stopping for storms. This feature of the meeting was unusually encouraging.

One interesting item of the occasion was the meetings that I held with the youth and children each evening before the preaching service. The children of our people appreciate any attention or instruction bestowed upon them even more than the older people do. Through this kind of labor, parents are often blessed as well as their children. We baptized three who became members of the church. Another, who had been baptized in another denomination and was satisfied with her baptism for the present, was received into church fellowship.

Quite a number of the children and youth belonging to the Sabbath-school desired to unite with the church. Their baptism was deferred till the spring quarterly meeting, when it will be attended to if it then seems proper. The quarterly meeting and the annual election interests were all duly cared for.

Annual offerings, \$45.55; first-day offerings for the quarter, \$8.28; tract fund for the quarter, \$13.69; tithe, \$86.80; tent fund, \$5.95. I did not see the financial report of the Sabbath-school for the quarter. Surely the Lord blesses the laborer for the good of the precious cause.
WM. COVERT.

WASHINGTON, D. C.

I WAS absent from the city from Sept. 14 to Nov. 15. A portion of the time was spent at Mount Holly, N. J., where our camp-meeting was held. After spending Sabbath and Sunday with brethren in New York and Brooklyn, we went to Lancaster, Mass., where we had the privilege of attending the institute for Bible instruction. It was the greatest treat of good things of my life. I never realized till then, as I do now, how good and precious is the word. I now see so many

beauties I never knew it contained. I feel to praise the name of the Lord always.

We had many precious seasons and rich blessings while there; but the most precious of all to me was during our journey from New York to Philadelphia. God opened the way for brother Mattson of Philadelphia, and sister Reed of Pittsburgh, Pa., and myself, to travel together. We were no sooner seated in the car, than we each had our Bibles out, and beginning at Romans 7, light began to come in; and many things that were taught at the institute, not clearly seen by us, opened up so beautifully, that our hearts were enabled to say, "Praise the Lord for the light." The Lord came very near and blessed in the study of his word.

The rack work in my absence was attended to by different members of our church. I am sure there never was a time in this city when people were so hungry for the words of life. I feel a much greater burden for souls for whom Jesus died than ever before. I continually praise his name for the work to which he has called me. I am trusting him fully, knowing "that he which hath begun a good work . . . will perform it until the day of Jesus Christ." I fully realize that "in him ye are complete." I rejoice that so many of our dear people are beginning to "discern the Lord's body" more fully; by having the cause removed, the effect will also cease. 1 Cor. 11:30.

Why should so many of our faithful laborers sleep when the harvest is so great? The same faith exercised by Enoch, that enabled him to walk with God, and finally drew him to heaven, if laid hold on, will enable us to walk righteously, day by day before him, and fit us for translation, when our work is done. Is it not our privilege to have the evidence that we please God? Human nature is much the same to-day as it was B. C. 3317, and the same faith exercised to-day will bring the same results.

We have closed the week of prayer, in which, we we trust, many have been called "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free." Isa. 58:6. Elder O. O. Farnsworth, who has been assigned this important post, was in charge, pointing us to the many rays of light now shining forth from the word of God. We know his efforts in our midst will be fruitful; for he is truly a chosen instrument in God's hands to wield the sword of the spirit.

Our labors for the coming year will be similar to the past; there are more calls for reading-matter than formerly, and our racks are visited regularly and kept supplied. We are using eighteen racks at present. While we are thankful for the kindness of our brethren in sending so many papers, we can use many more clean periodicals of recent date, and a goodly number of older ones, if neat and clean. We would like also copies of the *Instructor* and *Little Friend*.

Our office now is 103 Eleventh St., S. E. Our donations for the annual offering, aside from one personal contribution of \$200, for the African work, were much larger than last year, being \$222.82. Of this, \$34.76 was from our Sabbath-school talent money, about \$2 having been given to the children, July 1, which we think shows good work in that line. We trust in the promise contained in 2 Cor. 9:6, 8.

A. J. HOWARD.

OREGON.

ROYAL.—The weary traveler as he toils along the dusty highway, foot-sore and travel-stained, scans with eager eyes every way-mark, finger-board, or mile-post that can indicate his whereabouts in his journey, hails with delight every additional proof that his journey is drawing to a close, and only sighs to think the end is still so far away. When at last the spires of the distant city to which he goes, arise before his sight, exclamations of gladness escape his lips that rest is so near.

Thus the earth-worn pilgrims rejoice and are glad as the signs portend that the glittering towers of the celestial city are almost in sight; and gathering strength from the words of good cheer from those long in the way, they press forward.

The war-worn veterans of many a contested field catch the inspiration of the moment, as again they are marshaled into line, with banners tattered and stained, floating above them; and as their leader, who has led them to victory on a hundred battle-fields, stands at their head, with one hand pointing

upward and the other toward the foe, waving them on, they press on to gain a final victory, thinking only of the return of peace, when with their own friends they can recount hardships endured and victories gained.

Thus may the soldiers of the cross stand to-day, as at the commencement of this new year they again fall into line, and with solid phalanx assault the enemy; and with Emmanuel's land almost in view, and under the blood-stained banner of the Great Prince, they will, if true to him, gain a final triumph. When the struggle is over, and peace has once more returned to the earth, then the victors can sit under their own vine and fig-tree, with no one to molest or make them afraid, and sing the praises of Him who hath loved them and given them "all things richly to enjoy."

These thoughts suggested themselves to my mind as my eye ran down the columns of the REVIEW of Dec. 22, and rested on the item, "No paper next week;" and as I noticed "the compliments of the season," which the editor extended to all his readers, and his "wish for a happy New Year, and a preparation" for any changes which it might bring, I thought if the old and tried servants of God who have passed through many a hard-fought battle, are still courageous and cheerful, the later recruits ought to be. So I thanked God and took courage.

It was my privilege to spend the week of prayer with the little church at Royal, and although either rain or snow was almost constantly falling, and mud and water covered the roads, the brethren showed a zeal in coming out to meeting, and an earnestness in the work seldom surpassed by any of our companies where I have ever been. None lived nearer than half a mile, and some lived two and a half miles from the school-house where the meetings were held; and I thought there must be love for the truth when sisters would walk that distance down from the mountain sides, over flats covered with snow and water, and over swollen streams, sometimes upon a pony with two or three children with them.

One good brother strapped his two smaller children on his pony's back, while he and his wife walked, leading the pony. This was done for the privilege of attending the meetings. They are all poor here, and money is scarce, yet they showed a good spirit of sacrifice in parting with what they had, in offerings to the Lord. They have also decided to build a meeting-house, one brother postponing building for himself, in order to assist in this enterprise; another brother, as a thank-offering to the Lord for opening up a good job for him in answer to prayer, gives all the lumber; another puts the building up, and all will do what they can. A fine lot was donated for the building by an outside party.

Our meetings were marked often by the deep movings of the Spirit. Some good Methodist sisters who were with us one day, were very much blessed, while prayer and praise ascended, and tears flowed freely. I left them in good courage, and if they remain faithful, this will be a promising field for some laborer in the future, as our brethren are highly respected by the community.

R. D. BENHAM.

THE WEEK OF PRAYER.

THE first Sabbath and first day of the week of prayer I was with the church in Belvidere, Ill. The reading for each of the days was held with prayer and testimony meetings, and in addition to this, we gave three evening discourses, celebrated the ordinances, and had a business meeting, in which the yearly election of church officers was attended to. One member was voted into the church during the meeting, being one that was baptized at the time of the last quarterly meeting at Rockford. Arrangements were made for the readings during the remainder of the week of prayer.

On Monday, Dec. 21, I returned to Chicago, taking part in the school exercises and in the readings, either on West Side, Lake Street, or at the mission, until Friday evening. Then I went to fill my appointment at Proctor. Here we had interesting meetings over Sabbath and first day, Dec. 26, 27.

On Sabbath the ordinances were celebrated with the Proctor church. On Sunday the offerings for foreign missions were taken up, and the officers of the church were elected for the coming year. On first day evening it was our privilege to speak to a large audience in the school-house. I learn since leaving, that an urgent call has been made for meetings to be continued. I expect brother Thompson

is there in response to the call. I should have stated that during the meeting at Proctor, one member was voted into the church there.

Sabbath, Jan. 2, we had an interesting time in the celebration of the ordinances with the Chicago church. Brother Waggoner preached in the forenoon. On this occasion seven members were received into the church, five by letter, and two by vote; the two latter having been baptized during the session of the Bible school.

To-night I go to Kokomo, Ind., to attend a five days' meeting in that State, but return here on the 11th to take part with sister Parmalee in the closing four weeks of the Bible school. The school session has been an interesting and profitable occasion thus far, and we hope will be a means of great good to those preparing for the work.

Jan. 4.

J. N. LOUGHBOROUGH.

VERMONT TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1891.

No. of members.....	308
" reports returned.....	49
" members dismissed.....	1
" letters written.....	74
" " received.....	17
" missionary visits.....	178
" Bible readings held.....	2
" persons attending readings.....	12
" subs. to periodicals (yearly).....	18
" " " (less than a year)....	1
" periodicals distributed.....	963
" pp. books and tracts sold, loaned, and given away.....	344,076

Cash received on books, tracts, and periodicals, \$204.87; on sale of subscription books, \$761.34; on fourth Sabbath and other donations, \$7.08; on membership and special donations, \$28.72; on first-day offerings for foreign missions, \$55.09. Total, \$1,057.05.

LIZZIE A. STONE, Sec.

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1891.

No. of members.....	476
" reports returned.....	254
" members added.....	6
" " dismissed.....	4
" letters written.....	248
" " received.....	101
" missionary visits.....	3,813
" Bible readings held.....	190
" persons attending readings.....	769
" subscriptions obtained.....	53
" " " (less than a year),.....	21
" periodicals distributed.....	6,015
" pp. reading-matter sold.....	229,315
" " " loaned.....	31,052
" " " given away.....	22,805

Cash received on fourth Sabbath donations, \$74.87; on first-day offerings, \$114.84.

AMELIA COOK, Cor. Sec.

DETROIT MISSION.

IN harmony with the request of the Conference Committee, immediately at the close of the institute, we came to Detroit to work in the mission. We think we feel something of the importance of the responsibility resting upon us.

We find a few here who love the Lord, and are willing to do something toward helping others. There are a few young people who are quite active in the missionary work. Twenty-nine hundred of the special number of the *Sentinel* of Nov. 19, have been distributed, the reading of which can but create a spirit of inquiry in thoughtful minds.

We held daily service during the week of prayer, and though our numbers were few, we had the evidence of the blessing of God with us. The Christmas offering was about twenty dollars. We have organized a tract society, with quite a lively interest manifested by nearly all to work in this line.

We are anxiously awaiting the arrival of the workers who have been appointed to assist in the work, and praying that the blessing of God may be with us, and that precious souls may be brought to a saving knowledge of the truth.

Dec. 30.

H. M. KENYON.

A PROVIDENTIAL ESCAPE.

BRETHREN Andrew Erskine and William Jenkins, employed in the No. 2 mine of the Rich Hill (Mo.) Coal Co., were burned about the hands and face by an overcharged shot, fired by one of the mine hands

at noon, Dec. 10. The flame ran a distance of 200 feet from the room where the shot was fired, and thus caught these brethren as they were on their way out of the mine.

It seems probable that had the shot been fired half a minute later, both would have been killed, as the heavy trap door in advance of them was torn into small pieces. They feel that even in this, God's hand was with them, and they are full of praise to his name.

Dec. 13, as our little company gathered at the house of brother Erskine, it was good to hear these brethren, though so blackened and burned, unite with us in prayer and praise to God. Brother Jenkins is lately from South Dakota. Brother Erskine has lived for some years at Rich Hill, and is the elder of the Rich Hill church. We trust that through the blessing of God these brethren will soon be restored to health.

CLARENCE SANTEE.

Dec. 14.

Special Notices.

NOTICE!

We are glad to announce that the prospectus for the "Two Republics" will be ready this week, and a canvass for the same.

A carefully revised canvass for "Patriarchs and Prophets" is also now ready.

F. L. MEAD.

The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119: 130.

LESSONS FROM THE OLD TESTAMENT.

LESSON V.—THE SUFFERING SAVIOUR. ISAIAH 53. (Commit Verses 3-5.)

(Sabbath, Jan. 30.)

TEXT: "The Lord hath laid on him the iniquity of us all." Isa. 53: 6.

NOTE.—The 53rd chapter of Isaiah is a prophecy of Christ from the standpoint of the Christian dispensation, with his glory and kingdom yet future. The tense of the verbs in the Revised Version, as well as the matter itself, makes this clear.

1. In contemplating the people who slew Christ and the wonderful message of the gospel which centers in his person, what question were his servants constrained to ask? Isa. 53: 1. (See also Rom. 10: 16; John 12: 37, 38.)

2. What does the prophet say of Christ's person as he was manifest among them? Verse 2.

NOTE.—This statement does not mean that Christ's appearance was repulsive. They expected a monarch whose glory and splendor outshone that of Solomon, but Christ's appearance was such that they could not naturally expect anything from him. They desired the beauty of worldly glory; they did not find in him what they desired. His birth was also lowly, as a root out of dry ground.

3. How was this fulfilled? Mark 6: 2, 3.

4. How did the prophet say that men would regard this man of sorrows? Isa. 53: 3.

5. How was this fulfilled? John 1: 10, 11. (See also John 6: 66; Matt. 26: 56.)

6. By whose afflictions was he made sorrowful? Isa. 53: 4, first part. (See Heb. 4: 15; John 11: 35, and elsewhere.)

NOTE.—"Grief" and "griefs," in verses 3 and 4, are in the Revised Version translated "sickness" and "sicknesses."

7. Yet what did these sorrows lead men to conclude? Isa. 53: 4.

8. For, or on whose account, did Jesus bear all these sufferings? Verse 5; 2 Cor. 5: 21.

9. How many are in need of the grace and healing of Christ? Rom. 3: 23; Isa. 53: 6, first two clauses.

10. How great was the burden of sin that rested upon him? Verse 6; John 1: 29.

11. How did he bear these sufferings? Isa. 53: 7.

NOTE.—Boothroyd and others render the first part of this verse, "It was exacted, and he was made answerable;" that is, God's infinite holiness and justice could not remit the penalty due the transgression of his perfect law. The innocent One was made to bear it.

12. What is said of the injustice toward him? Verse 8, first part. "In his low estate, his judgment was taken away, and the [injustice and cruelty of the] men of his generation, who can describe?"—Boothroyd.

□13. Yet on account of whom was all this injustice borne? Verse 8, last part. Boothroyd reads: "He was cut off out of the land of the living; for the transgression of my people was he smitten to death." (See Heb. 2: 9, 10.)

14. What kind of burial attested his innocence? Verse 9, first part.

NOTE.—Boothroyd reads: "And he was placed with the wicked in his death, but with the rich in his sep-

ulcher." (See Matt. 27: 57-60.) A criminal was not allowed such burial.

15. Was this suffering a part of the divine plan? Verse 9, last part; verse 10, first part.

NOTE.—Boothroyd connects the verses thus: "Although he had done no wrong, neither was guile found in his mouth; yet it pleased the Lord to crush him with affliction," or as in our version, "to bruise him; he hath put him to grief."

16. What part did Jesus personally take in this offering? Titus 2: 14; Mark 14: 36.

17. What did the prophet say should result to Christ from the offering of his soul or life for man's sins? Isa. 53: 10, last part.

18. What is the pleasure of the Lord that shall prosper in his hands? Verse 10, first clause. The humility and suffering are the foundation of honor and power. (See Col. 1: 19; Phil. 2: 6-9.)

19. To what extent will the sufferings of Christ prosper? Verse 11, first part. They will prosper to the full satisfaction of Christ in looking upon the kingdom he has redeemed, and the souls he has saved. (See Heb. 12: 2; Isa. 62: 3, 4.)

20. What will he do for those who know and trust in him? Isa. 53: 11; John 17: 3; Rom. 5: 1, 9.

21. Over whom and how will he completely triumph? Isa. 53: 12.

NOTE.—Again we give the translation of Boothroyd, as better expressing the sense: "Therefore will I give to him as a portion the great; and the mighty [Satan and his angels] shall he possess as a spoil [see Gen. 3: 15; 22: 17; Matt. 12: 28, 29]; because he poured out his soul unto death," etc. For divine commentary on this chapter, see Heb. 2: 14-18.

REVIEW NOTES.

1. "OUR REPORT."—The words of Isaiah and the other prophets concerning the coming Saviour, are here understood as that meant by the term, "our report." Looking forward, evidently, to the time of the fulfillment of his prophecy, Isaiah sees how infidelity is propagated by the unbelief of the Jews that Jesus was the Christ. They looked for a king that would rule with power, not for a humble Nazarene who would submit to taunting insults, scourgings, and an ignominious death on a cross. And thus the prophet, almost overwhelmed at the state of things, exclaimed, "Who hath believed our report?"

2. "NO FORM NOR COMELINESS."—In addition to the note under question 2, the reader's attention is called to the remarkable reticence of the New Testament Scriptures in describing the Saviour's personal appearance. The mind is left entirely unencumbered with thoughts of physical beauty or fitness, that it may be free to drink in the moral and spiritual beauties of his teachings. Form, stature, color, etc., are hid, that mercy, love, and holiness may appear. This points a lesson we may well afford to study, and having studied, put into practice. It is not the beauty of person, the adornment of the body, but integrity of character, beauty of soul, and holiness of life that warrants the registry of a name in the record of life.

3. SICKNESS.—It is a notable fact that no mention is made in the Scriptures of Jesus ever having suffered personal sickness; and further, that sin and sickness sustain a very close relation in the Bible; so much so that one writer has said that "sin and sickness are ethically connected as cause and effect." (See Isa. 33: 24; Ps. 103: 3; Matt. 9: 2, 6; John 5: 14.)

4. "TAKEN FROM JUDGMENT."—"His judgment (legal trial) was taken away," *i. e.*, not allowed. "He was treated as one so mean that a fair trial was denied him."

5. "GRAVE WITH THE WICKED."—One writer (Hengstenberg) translates this, "They appointed him his grave with the wicked;" *i. e.*, by crucifying him between the two thieves, he should have had his "grave with the wicked." It was considered a great ignominy to be refused a decent burial, such, however, was then the case with all criminals.

6. "IT PLEASED THE LORD."—Not that it was a pleasure to God simply to afflict his Son, but that by it the plan of redemption was being perfected; and thus, it was the successful progress of the work of salvation that pleased the Father. Here again is manifested the great love of Jesus. He, willingly consenting to a season of abasement, suffering, contempt, and even the turning away of the Father's face, went down in death that you and I, though in every way unworthy, might reap the reward of the righteous. "Praise God from whom all blessings flow."

News of the Week.

FOR WEEK ENDING JAN. 16.

DOMESTIC.

—The railroads will expend \$10,000,000 in preparations for the World's Fair.

—Frosts have damaged the fruit interests in the San Gabriel Valley, California, \$1,000,000.

—Exports from the United States during December are figured at \$116,000,000, the largest ever known. For December, 1890, the exports were \$98,000,000.

—The Osage mine at Krebs, I. T., was the scene of a fearful explosion, Thursday, Jan. 7. Fifty-eight miners have already died, and several others are not expected to live.

—Instructions have been received at the Watervliet United States arsenal near Troy, N. Y., to rush the work on all big guns in process of construction, omitting all fancy finishing touches.

—Near Crawfordsville, Ind., Monday afternoon, a north-bound passenger train on the Monon Railroad was thrown from the track by a broken rail. Four cars tumbled down a fifty-foot embankment. Two passengers were instantly killed, and thirty-eight were injured, some fatally.

FOREIGN.

—The Arab insurrection in Yemen has broken out afresh.

—A deficit of 74,000,000 rubles in the budget for 1892 is expected in Russia.

—A crisis is said to be imminent in the Victorian Cabinet on the "one man one vote" question.

—Chinese officials at Canton are said to have violated treaty obligations by confiscating the property of a British merchant, and arresting his servants.

—Prince Albert Victor, Duke of Clarence and Avondale, died Jan. 14. Queen Victoria has ordered her court to go into full mourning for three months.

—The steamer "Namchow" foundered off Cupchi Point, China. She sank so rapidly that it was impossible to launch the boats, and nearly every soul on board, 414 in number, perished.

—Anarchists armed with stones, attacked the town of Boronos, in Spain, Thursday night. The gendarmes were unable to disperse them, and a detachment of cavalry was summoned, which soon put them to flight.

—Notwithstanding the hard times that have prevailed in Italy, and especially in Rome, the authorities state officially that the population of Rome increased during the year 1891 by nearly 20,000. The city now contains about 435,000 people.

—Anti-Jewish outbreaks have occurred in many villages in Pensa and Saratov, Russia. The houses of a number of Jews suspected of hoarding corn for the purpose of raising the price in the market, have been burned, and many Jews have been killed.

—Snow in the north of Ireland has greatly impeded traffic. The roads in many places are impassable. At Tyrone a funeral procession became lost in the storm, and it was found necessary to abandon the hearse in a drift. Storms prevailed throughout the kingdom of Great Britain, in Spain, and in Austria.

RELIGIOUS.

—The Catholic Church has lost two noted characters in the death of Cardinals Manning and Simeoni, Jan. 14.

—A movement is on foot in Paris to secure the popular observance of Sunday, and a strong society has been formed to further this cause.

—Hanson Place Methodist Episcopal church of Brooklyn, has the largest membership of Methodism; 1,913 members and 148 probationers.

—Mr. Mills's series of revival meetings in Utica, N. Y., which recently closed, was reported very successful, almost 2,500 persons having started in the Christian life.

—New statistics concerning the status of the Lutheran Church in America have recently been collected. According to these, the grand total is 61 synods, 5,028 pastors, 8,388 congregations, and 1,187,854 confirmed or communicant members.

—The pope has sent a special letter to the Cardinal Archbishop of Paris, requesting him to instruct the French clergy to cease all opposition to the republic, and to follow the pope's message of conciliation. This letter is due to interviews that have taken place recently between his Holiness and Count Lefevre De Behaine, the French ambassador to the Vatican.

Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16: 15.

APPOINTMENTS FOR WISCONSIN.

The Lord willing, a series of meetings will be held at Mt. Hope, Wis., by Elders C. W. Olds and S. S. Smith, Jan. 20-31; also at Victory, Feb. 3-14, in connection with which their new house of worship will be dedicated. The dedicatory services will be held Sunday, Feb. 7.

We trust that the brethren and sisters at these places will seek God earnestly for a special blessing and an out-

pouring of God's Spirit at these meetings, that the work of God may be revived, and sinners may be converted to God.
M. H. BROWN.

APPOINTMENTS FOR NEW ENGLAND CONFERENCE.

I expect to meet with churches in the New England Conference as follows:—

Charlemon, Mass.,	Jan. 9, 10
So. Amherst, "	" 11-13
Springfield, "	" 14-21
Slocumville, R. I.,	" 22-24
Peace Dale, "	" 25-31
Niantic, "	Feb. 1-4
Danvers, Mass.,	" 5-11

I hope the brethren and sisters from Green Hill can meet with us at Niantic.
R. C. PORTER.

APPOINTMENTS FOR NORTHERN MICHIGAN.

THE undersigned expect to hold general meetings during February, as follows:—

Sparta,	Feb. 4-8
Wright,	" 11-15
Shelby,	" 18-22
Denver,	" 25-29

It is desired that all the brethren within reasonable distances from these meetings, shall be in attendance. Let all, therefore, begin at once to arrange their home matters accordingly, and if practicable, be present at the opening exercises Thursday evening.

J. FARGO.
J. O. CORLISS.

MICHIGAN.

No providence preventing, we will hold meetings in Michigan, as follows:—

Freeland,	Jan. 21-26
Edenville,	" 28 to Feb. 2
North Branch,	Feb. 4-9
Vassar,	" 11-16
Flint,	" 18-23
Allaidon,	" 25 to March 1

It will be noticed that these meetings begin Thursday night, and end Tuesday night. It is very desirable that we should have a good attendance from the first of the meeting. If the brethren should not come till Sabbath morning, and return Sunday, but little good could be accomplished, and they themselves would receive but little benefit. We hope, therefore, the brethren, as far as possible, will come at the beginning and stay till the close. We recommend also that those who attend from neighboring churches, bring bedding and provisions, and thus in a measure care for themselves. This will lighten the burden of those churches where the meetings are to be held, and it is right to do that. We know that it is getting to be an old fashion, but it is a good one. We also request the brethren to advertise the meetings among their neighbors and friends. Get them to attend if possible; for we think the Lord will bless them. There will be meetings three times a day.

I. H. EVANS.
E. W. FARNSWORTH.

No providence preventing, we will meet with the churches in Ohio as follows:—

Springfield,	Jan. 22-28
Yellow Springs,	" 29 to Feb. 4
Grape Grove,	Feb. 5-11
Bloomington,	" 12-18
New Antioch,	" 19-25
Leeshurgh,	" 26 to March 3
Cincinnati,	March 4-7

GEO. A. IRWIN.
H. M. MITCHELL.

NOTHING preventing, I will attend meetings as follows:—

Dist. No. 2, on school committee,	Jan. 19-27
Ministers' institute, Moline, Kans.,	" 28-31
Decatur, Nebr.,	Feb. 1, 2
Sioux Falls, S. Dak.,	" 3-7

O. A. OLSEN.

BUSINESS NOTICES.

Under this head, short business notices will be inserted at one dollar for each notice of four lines or less. Over four lines, twenty-five cents a line. Persons unknown to the managers of the REVIEW must give good references as to their standing and responsibility. Ter. words constitute a line.]

WANTED.—A good girl to do general house-work. Steady employment, good wages. For further information, address A. Paulin, Jamestown, Ohio.

WANTED.—To rent a farm. For further information, address Luther Ellis, Edwardsville, Madison Co., Ill.

CHANGE OF ADDRESS.

ALL mail for the West Virginia Tract Society should now be addressed, T. E. Bowen, Newburg, West Virginia, instead of Mrs. G. L. Bowen, as heretofore.

ADDRESS WANTED.

Will sister Della A. Hicks please give her P. O. address through the REVIEW?

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. 14:13.

HALE.—Died of enlarged tonsils, at Arroyo Grande, Cal., Nov. 24, 1891, James Marion Hale, son of L. B. and D. F. Hale, aged 3 years and 27 days. He was a winsome child, and was loved by all who knew him. We believe an angel of God has marked his resting place, and that he will come again from the "land of the enemy." Reading of select scriptures and words of comfort by the writer.
C. M. NICHOLS.

HOLCOMB.—Died at San Jose, Cal., Dec. 1, 1891, my beloved mother, in the eighty-second year of her age. She joined the Episcopal Church when twelve years old. About three year ago she heard the third angel's message, and immediately embraced it. Through her influence with the blessing of God, her daughter and family have been led to the truth. She rests in hope. Remarks at the funeral by brother Sanders.
S. L. WALRUTH.

LEWIS.—Died in Brownfield, Me., Sept. 7, 1891, of paralysis, Meriba, wife of Geo. W. Lewis, aged fifty-nine years. Sister Lewis, her husband, and two daughters, were converted and accepted the present truth in the spring of 1881, under the labors of the writer. She with her husband united with the East Fryeburg church, Oct. 22 of the same year. She leaves a husband, one son, and three daughters to mourn. Words of comfort were spoken by Elder Eastman and brother S. H. Linscott, from 2 Tim. 4:6-8.
GEO. W. HOWARD.

LOW.—Died of consumption, in Fairfield, Me., Dec. 10, 1891, Albert H. Low, aged 44 years and 7 months. Last fall, believing that it was his duty to keep the commandments of God and the faith of Jesus, he gave his heart to the Saviour. He suffered much during his sickness, but is now at rest. He was a kind husband and father, and his loss will be deeply felt in the neighborhood. He leaves a wife and three children. May God's special blessing rest upon them, and may they be enabled by his grace so to live, that they may meet where death can no more separate them.
J. B. GOODRICH.

HALL.—Died of heart failure, in Clinton, Me., Sept. 23, 1891, Abbie, wife of John Hall, aged sixty-two years. Sister Hall was converted at the age of eighteen, and embraced the Sabbath under the labors of Elder Chas. Stratton, nearly thirty years ago. All who knew her can testify that she was indeed a godly woman. She will be greatly missed by her family and many others who so often sought her help in time of sickness. The church at Canaan, Me., of which she was a member, feel that they have sustained a great loss by her death. But our loss is her gain. She sleeps in Jesus, blessed sleep. She leaves a husband and five children. Funeral services by Elder Dodge (Baptist).
GEO. W. HOWARD.

CLYMER.—Died at the Battle Creek Sanitarium, Nov. 20, 1891, of heart failure, Jasper Newton Clymer, aged 27 years and 8 days. He was attacked with la grippe in March, and the disease clung to him with such tenacity that in September he decided to go to the Sanitarium, hoping thereby to get relief; and up to within a few hours before his death, his hopes seemed likely to be realized, and he had even made arrangements to go home on the same train on which his lifeless remains were taken. His sudden death was a great blow to his relatives, but they had the assurance that he was accepted with God, and they have faith that He doeth all things well. Brother Clymer was baptized at the first Columbus camp-meeting, and soon after united with the Gibbon church, of which he was a worthy member until his death. The funeral services, which were held in the United Brethren church near his father's home in Hancock county, Ohio, were largely attended. May the Lord comfort the sorrowing family, and draw them nearer to himself by this affliction. Sermon by the writer, from Jas. 4:14, last clause.
GEO. A. IRWIN.

GIBSON.—Died of typhoid fever at Boise City, Idaho, Aug. 27, 1891, brother William A. Gibson, aged 33 years, 10 months, and 19 days. Brother Gibson was hundreds of miles from home, engaged in canvassing, when he was taken sick. Kind brethren cared for him during his illness, and did all that they could for him, but the enemy, death, claimed him. He was an earnest Christian man, and intended to devote his life to the work of saving souls. During his last days, he could talk but little, but expressed a willingness to die, if it was the Lord's will, and spoke of his love for him. He has left the best of evidence that he sleeps in Jesus, and soon we expect to meet our dear brother on the immortal shore. He leaves a father, mother, five brothers, two sisters, and a little son to mourn his loss. Sister Gibson died in the faith, nine years ago. God grant that they may all be ready for a glad reunion when Jesus comes. How glad he will be to look upon their faces among the saved! The remains were brought home to Dayton, Wash., and Sabbath afternoon, Aug. 27, funeral services were conducted by Rev. W. T. Ford (Methodist), assisted by the writer. Text, Ps. 90:12.
R. F. BARTON.

CAIN.—Died in Lewiston, Me., of blood poisoning, Dec. 10, 1891, Sarah A., wife of David Cain, aged 68 years, 8 months, and 19 days. Sister C. was born in Pittsfield, Me. She experienced religion when thirteen years of age, and united with the Methodist Church. About twenty-six years ago she received light upon the Sabbath and kindred truths, and true to her convictions of duty, immediately embraced them. Her consistent Christian life, and her earnest work in the temperance cause in the city of Lewiston, won for her a large circle of friends. She was very faithful in carrying out the principles of her faith, and her light always shown so brightly that others took knowledge of her that she had been with Jesus. The Lord came very near her before her death and granted her a special blessing that sustained her until the last. We feel that the cause in Lewiston and Auburn has sustained a great loss by her death. She leaves a husband and six children to mourn their loss. May her prayers be answered, and all the members of this dear family meet in the kingdom of God. Remarks by the writer, from John 11:22.
J. B. GOODRICH.

NELSON.—Died of typhoid fever, at his home near Wells, Minn., Oct. 3, 1891, brother Nels D. Nelson, aged 36 years and 6 months. Brother Nelson was born in Denmark, April 3, 1855. In the spring of 1862 he came to America, and settled at Rice-land, Freeborn Co., Minn. Hearing the message of the soon coming kingdom, he accepted it and was baptized by brother Matteson, and united with the Hartland Seventh-day Adventist church. He afterward united with the Wells church, where he retained his membership until his death. His life was marked with consistent holy living, and his sudden death is mourned by a large circle of friends and relatives. A wife and two children are especially bereaved, yet they have hope, as they believe their loved one sleeps in Jesus. Words of comfort were spoken by the writer to a large gathering of friends, from 1 John 5:12, connected with 1 Thess. 4:18.
G. B. TRIPP.

FENTON.—Died, at Hudson, Mich., Dec. 19, 1891, of cancer, Florence A., wife of Geo. W. Fenton, aged 41 years, 1 month, and 17 days. Florence Annette Bailey was born in Montville, Geauga Co., Ohio, Nov. 2, 1850, and removed to Hudson in 1871. In her earlier years she was baptized and united with the Disciple Church, but in 1885 she heard the truths of the third angel's message, and embraced them. She was chosen leader of the little company of believers at Hudson, which position she faithfully filled till the day of her death. She was an untiring and zealous worker, and she will be missed in every branch of the work here. She chose as a text for her funeral sermon Nahum 1:7: "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." Words of comfort were addressed to the mourning relatives by Rev. W. R. Blackford, rector of the Episcopal church, at the Free Methodist church. Deceased leaves a husband and two sons, with many relatives and friends. She loved the truth, lived the truth, and died in the triumphs of faith. We believe she will have part in the first resurrection, when the Lifegiver comes to awaken his sleeping saints.
GEO. W. FENTON.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 15, 1891.

STATIONS.	† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* At. P. N. Express.	† Eve'g Express.	† Kal. Accom'n.
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 7.55
Michigan City.....	9.10	11.10	2.00	4.45	am 12.25	11.20	4.00
Niles.....	10.20	pm 12.48	2.52	5.50	1.45	am 12.25	8.25
Kalamazoo.....	12.00	2.20	3.55	7.04	3.37	2.00	pm 4.05
Battle Creek.....	pm 12.55	2.58	4.25	7.37	4.29	2.45	7.55
Jackson.....	3.05	4.30	5.32	8.52	6.25	4.20	9.45
Ann Arbor.....	4.42	5.25	6.22	9.45	7.45	5.43	10.55
Detroit.....	6.15	6.45	7.20	10.45	9.20	7.15	am 12.10
Buffalo.....	am 3.00	am 3.00	am 3.00	am 3.00	pm 5.00	pm 5.00	8.15
Rochester.....			8.00	9.55	8.10		10.00
Syracuse.....			12.15	10.20			am 1.00
New York.....			pm 3.45	pm 5.50	am 7.00		7.45
Boston.....			5.40	11.05	10.45		10.45

STATIONS.	† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Pacific Express.	† Kal. Accom'n.	† Eve'g Express.
Boston.....		am 8.30	pm 2.15	pm 3.00	pm 6.45		
New York.....		10.30	4.50	6.00	9.15		
Syracuse.....		pm 7.30	11.55	am 2.10	am 7.20		
Rochester.....		9.35	am 1.45	4.20	9.55		
Buffalo.....	pm 11.00	11.00	2.40	5.30	11.50	am 8.45	
Suspension Bridge.....			3.25	pm 12.50			pm 8.00
Detroit.....	am 8.20	am 7.40	9.25	1.30	pm 4.45	pm 4.45	pm 8.15
Ann Arbor.....	9.35	8.40	10.15	2.19	10.35	5.52	
Jackson.....	11.25	9.40	11.38	3.17	12.01	7.15	10.45
Battle Creek.....	pm 1.00	11.12	pm 12.22	4.25	am 1.20	8.47	am 12.05
Kalamazoo.....	2.17	11.55	12.59	5.00	2.23	pm 9.30	1.07
Niles.....	4.15	pm 1.12	2.08	6.17	4.15	7.40	3.10
Michigan City.....	5.37	2.14	3.08	7.20	5.35	8.55	4.30
Chicago.....	7.55	3.55	4.50	9.00	7.55	11.15	6.50

*Daily. †Daily except Sunday. †Daily except Saturday.
Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday.
Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7.59 A. M., arriving at Niles at 10.05 A. M., daily except Sunday.
Trains on Battle Creek Division depart at 8.03 A. M. and 4.35 P. M., and arrive at 12.40 P. M. and 7.00 P. M., daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
GEO. J. SADLER, Ticket Agent, Battle Creek.

Chicago & Grand Trunk R. R.

Time Table, in Effect Dec. 6, 1891.

GOING WEST.				STATIONS.				GOING EAST.				
p.m.	p.m.	p.m.	p.m.	.....				a.m.	p.m.	p.m.	p.m.	
3.00	9.00	7.00	7.00	Boston.....				6.15	9.50	9.25	7.30	
a.m.	p.m.	p.m.	p.m.	.....				.....	.....	.....	.....
5.00	6.30	8.00	8.00	New York.....				9.55	7.40	5.07	10.10	
a.m.	a.m.	a.m.	a.m.	.....				a.m.	p.m.	a.m.	p.m.	
6.20	6.30	1.00	1.00	Buffalo.....				8.40	5.30	4.20	9.00	
a.m.	a.m.	a.m.	a.m.	.....				a.m.	p.m.	a.m.	p.m.	
7.45	8.50	2.45	2.45	Niagara Falls.....				7.30	4.10	3.10	7.10	
.....	.....	.....	.....	.....				.....	a.m.	p.m.	p.m.	
p.m.	.....	1.00	1.00	Boston.....				8.15	9.50	.....	7.35	
8.40	.....	11.55	11.55	Montreal.....				8.20	7.40	.....	7.40	
.....	.....	7.00	7.00	Toronto.....				7.35	6.25	.....	7.05	
.....	.....	.....	.....	.....				p.m.	.....	7.45	11.60	
.....	.....	.....	.....	Detroit.....				9.25	.....	9.25	11.60	
Day	B. C. Lmt'd	Pacific	Pacific	.....				Mail	Lmt'd	Adlto	Exp't	Prt.H Pass.
Exp	Pass	Exp	Exp	.....				.....	.....	.....	.....	.....
a.m.	p.m.	p.m.	p.m.	Dep. Port Huron Arr.				p.m.	a.m.	a.m.	p.m.	a.m.
8.00	8.44	6.50	6.50	Port Huron Tunnel.....				10.01	9.55	12.25	7.30	8.00
6.50	8.44	12.35	8.40	.....				8.15	12.25	7.30	8.00	11.55
6.50	6.10	1.40	10.07	Lapeer.....				9.55	11.15	6.17	7.35	10.40
8.15	6.47	2.08	10.45	Flint.....				8.00	10.45	5.40	7.05	10.05
7.30	4.30	11.40	8.25	Bay City.....				8.45	.....	7.22	8.55	11.30
7.55	15.15	12.45	9.00	Saginaw.....				8.00	.....	6.40	10.45	.....
10.02	7.55	8.23	12.15	Durand.....				6.20	10.20	5.03	6.35	9.30
10.29	6.30	8.45	12.42	Lansing.....				5.10	9.30	4.00	5.40	8.20
11.15	9.25	4.30	1.35	Charlotte.....				4.30	9.01	3.25	5.11	7.47
11.43	.....	2.20	1.48	BATTLE CREEK.....				3.35	8.20	2.40	4.30	7.00
11.50	.....	2.20	1.48	Vicksburg.....				2.35	7.43	1.45	.....	am
12.30	5.45	4.15	1.58	Schoolcraft.....				1.25	7.00	12.45	8.07	.....
2.45	6.20	4.00	9.30	Cassopolis.....				12.45	6.20	12.00	2.35	.....
2.45	7.35	5.30	6.10	South Bend.....				11.10	5.00	10.30	1.20	.....
4.50	9.30	7.37	7.50	Valparaiso.....				8.40	3.00	8.15	11.25	.....
p.m.	p.m.	a.m.	a.m.	Chicago.....			
.....	Dep. Arr.			

The Review and Herald.

BATTLE CREEK, MICH., JAN. 19, 1892.

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According to the statistics in the Seventh-day Adventist Year Book for 1892, now out, it appears that there has been during the last year a gain in ministers of three, a loss of licentiates of eighteen, a gain in churches of fifty, a gain in membership of 954, and a gain in funds of \$32,603.29.

A letter received at this Office, Jan. 17, from S. D. Hartwell, contains the sad intelligence that Elder M. H. Brown, President of the Wisconsin Conference, was badly hurt by the cars at Stevens' Point, Wis., Jan. 14. He had his left leg taken off at the knee, and also lost a portion of his right foot. At the above date he was as comfortable as could be expected. Brother Brown and family will have the sympathy and prayers of all our people.

According to the Index of the last volume of the REVIEW, more reports of labor were received from Indiana during 1891 than from any other State. In the matter of reporting for the REVIEW, therefore, Indiana was the banner State for 1891. Which one will secure that honorable distinction for 1892? The ten highest on the list stand as follows: From Indiana there were received 29 reports; Wisconsin, 24; Minnesota, 21; Iowa, 20; Texas, 19; Illinois, 18; Michigan, 18; Ohio, 17; Pennsylvania, 15; Nebraska, 12.

For the first time in its history, the REVIEW list, in the month of December last, went above the ten thousand mark. As many whose subscriptions expired with the volume fail promptly to renew, it will fall back again probably for a short time below that figure. But why cannot it be raised permanently above that number? The number of believers is now such in this country that the subscription list of the REVIEW ought to be at least between thirteen and fourteen thousand. There are probably three or four thousand Sabbath-keepers in this country who should have the REVIEW every week, who are not now taking it. What is the reason?

A stirring and edifying discourse was given in the Tabernacle, Sabbath, Jan. 16, by Elder O. A. Olsen, based on Micah 6:8: "What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?" He portrayed the principles which are essential to a well-balanced Christian character. Justice, mercy, and humility must all be maintained in due propor-

tion; and the lack of any one of these principles nullifies the good of the others. And the world knows whether we possess this character or not, only by our outward life. These principles show themselves forth only through good works. The profession we make does not count, only as that is carried out in Christian acts and a Christian life. Men by seeing our good works, are to be led to glorify our Father in heaven. Would that his appeal for a higher standard of Christian life might be heeded by all.

ORACULAR WISDOM.

THE Oracle of Jan. 7, discussing the question of opening the World's Fair on Sunday, makes the following admission, with which we fancy those who are endeavoring to enforce Sunday-keeping upon the high ground that it is found in the decalogue, will not feel much pleased:—

"All arguments for closing, based on the Old Testament Sabbath idea, are from false premises. Sunday is not the Sabbath of the Bible. That day has been abrogated (Col. 2:14-16). That was the seventh day, and was a Jewish institution. The characteristic element of the Sabbath was rest—cessation from labor—while the Lord's day is commemorative of the resurrection of Christ. The day is not one of listless inactivity, as was the Sabbath, but one for worship and such other things as will be promotive of culture, morality, and spirituality."

That Sunday is not the Sabbath of the Bible, we are certain. We are also positive that there is no such Bible institution as the Lord's day, separate from the seventh day of the week. And if the weekly Sabbath is abolished by Col. 2:14-16, then the weekly Lord's day must keep it company.

But where does the Oracle learn that the Sabbath was a day of "listless inactivity"? The Scriptures inform us that the Sabbath was to be a holy convocation. Lev. 23:6. A convocation is an assembly or meeting. We learn in Acts 13:14, 15; 16:13, that at these assemblies on the Sabbath, it was customary to read the law, to pray, and to exhort. This being the case, we fail to see where the "listless inactivity" comes in, and we wish the Oracle would cite us to the place where it obtains such truly oracular information. M. E. K.

A PROBLEM IN ADDITION.

It is remarkable how all the foolish inconsistencies that Sunday-law agitators have been able to think of are dubbed "reasons," by grown-up men, and all made to total up to a clear case for Sunday-closing of the World's Fair, or for general religious legislation. Two arguments may be mutually destructive to each other, and yet they are counted as two reasons, and help to swell the sum total to ten or twenty, as the case may be. It reminds one of the logic of the poor old soldier who solicited alms in an English city, having a board hung round his neck inscribed as follows: "Engagements, eight; wounds, ten; children, six; total, twenty-four."

W. A. SPICER.

THE YOUTH'S INSTRUCTOR—ENLARGED.

THIS valuable journal for the youth and children will contain eight pages per week during the coming year, instead of four, as formerly.

Five pages will be devoted to the youth, two pages to the children, and one page to the Intermediate Sabbath-school lessons, notes, etc.

A special staff of writers in different parts of the world will contribute illustrated articles for its columns, including our missionaries on board the "Pitcairn"; L. C. Chadwick, who is now making a tour of the world; and others at home and abroad, equally well known to our readers.

The choicest literary matter obtainable will be presented from week to week, under the following department headings: "From Land and Sea," "Pen and Pencil," "The Animal Kingdom," "Science and Art," "Historical," "Biographical," etc. Notwithstanding the journal has been more than

doubled in size, and appears with a new head and dress throughout, involving considerable expense, the price has been fixed at seventy-five cents, single subscriptions, and sixty cents in clubs of ten or more to one address, an increase of but fifteen and ten cents respectively. A limited number of reputable advertisements will be inserted. Rates made known on application. Address, *Youth's Instructor*, Battle Creek, Mich.

SUNDAY-KEEPING; WILL IT ANSWER THE PURPOSE?

WE trust our readers are following the argument on the Sabbath question by brother Littlejohn, commenced in last week's REVIEW. There were two foot-notes accidentally omitted from the article last week, which we present herewith. The first is on the claims which the Roman Catholic Church puts forth for itself in regard to the change of the Sabbath, and reads as follows:—

NOTE 1. See the following extract from a Roman Catholic work: "It is worth its while to remember that this observance of the Sabbath—in which, after all, the only Protestant worship consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church."—*Plain Talk about Protestantism of To-day*, p. 225.

The second is in relation to the "inferential testimony" on which Protestants base their arguments for Sunday-keeping, and reads thus:—

NOTE 2. Here is a sample of the logic employed: (1) Redemption is greater than creation. (2) Redemption was completed on the first day of the week when Christ arose, hence that day ought to be hallowed. *Ans.*—(1) God never said that redemption was greater than creation. (2) We have redemption through the blood of Christ, therefore the day of the crucifixion, or Friday (if any day), should be celebrated to commemorate that event. Rev. 5:9; Eph. 1:7; Col. 1:14.

Again: it is inferred because Christ met with his disciples on the day of his resurrection, that he intended to teach them by that act that they should regard the day as holy thenceforth. *Ans.*—(1) If this logic is sound, then Thursday, the day of the ascension, and a fishing day that we cannot locate, are equally holy with the Sunday, since Christ met with his disciples on those days. Acts 1:1-9; John 21:1-19. (2) Paul traveled on foot from Troas to Assos, a distance of nineteen and one-half miles on Sunday, while prosecuting his journey to Jerusalem. Acts 20:7-14. This he would not have done had he regarded the first day of the week as holy time.

BOOK NOTICE.

A TREATISE ON "Magistracy and War, Millennium, Holiness, and The Manifestation of Spirits," by John Holdeman, is a book that sets forth the idea that no Christian should hold an office in the secular government, nor stand in the service of a worldly power. The author also advocates post-millenniumism and progressive holiness. Three hundred pages in cloth, twenty-five cents. Address the author at Jasper, Jasper Co., Mo.

LITERARY NOTICE.

WE have received from the Nebraska State Journal a beautifully illustrated "Educational Souvenir," which clearly portrays the educational interests of Nebraska's capital, Lincoln. It consists of sixteen pages of heavy book paper, and being illustrated by the half-tone process, its cuts are true to life. The front cover includes twenty cuts of educational institutions neatly arranged about the center, in which is a central view of the city as seen from the Capitol, and a group of the three leading public buildings of Lincoln; the Capitol, post-office, and court-house. On the back cover is a group of nine of the principal ward schools. The inside pages give a brief history of the several institutions, with an account of their present attainment, including faculty, curriculum, patronage, etc. Among the list of institutions represented are the University of Nebraska, Cotner University, Nebraska Wesleyan University, and Union College, the latter receiving two full pages of space in the Souvenir. The Souvenir in itself is a fine specimen of typographical work.